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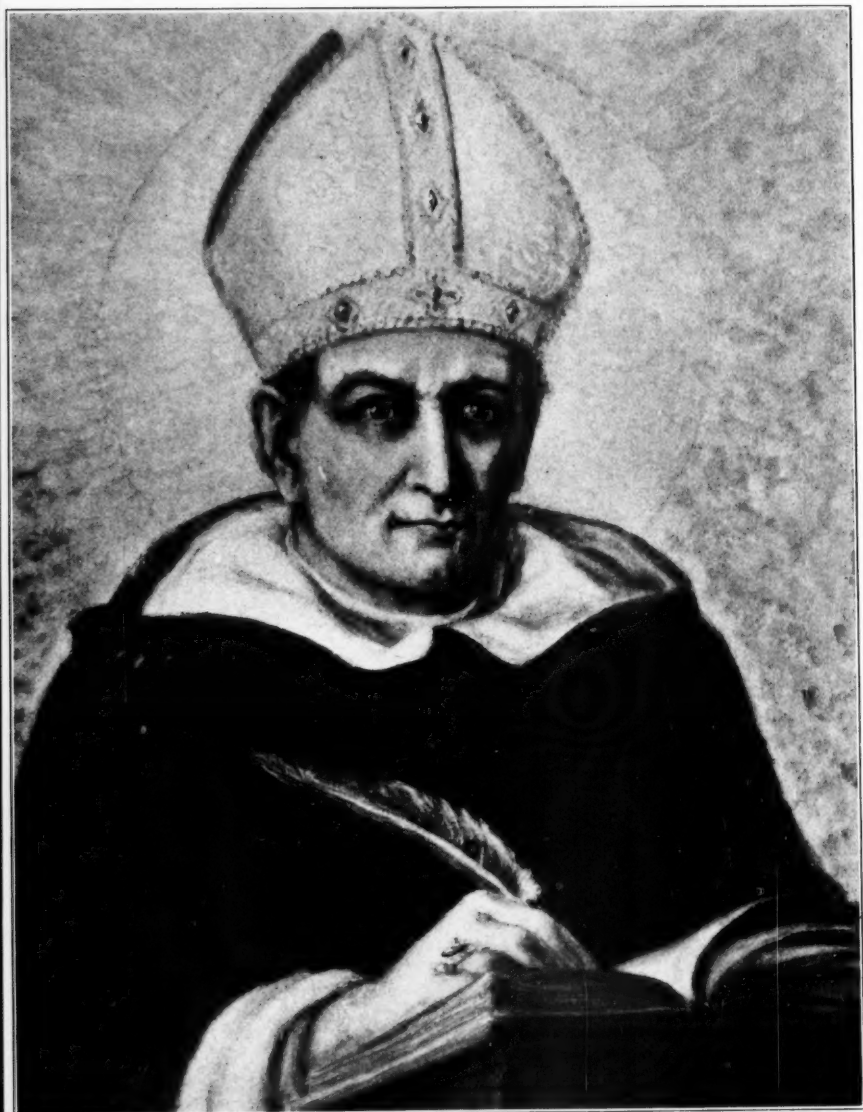
# CONTENTS

*DOMINICANA is indexed in The Catholic Periodical Index.*

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SAINT ALBERT THE GREAT. Frontispiece .....	4
WHOM ALL AGES HAVE CALLED "GREAT".....	
By Richard Clark, O.P.	5
ALBERT THE GREAT—SAINT AND DOCTOR OF THE CHURCH	
By Robert Slavin, O.P.	9
SAINT ALBERT THE GREAT—TEACHER .....	
By John McLarney, O.P.	14
SAINT ALBERT THE GREAT—THEOLOGIAN.....	
By George Ferris, O.P.	19
SAINT ALBERT THE GREAT—PHILOSOPHER.....	
By Cajetan Reilly, O.P.	24
SAINT ALBERT THE GREAT—SCIENTIST.....	
By Hugh Serron, O.P.	27
SAINT ALBERT THE GREAT—PREACHER.....	
By Maurice O'Leary, O.P.	31
ANDREW CARDINAL FRUHWIRTH, O.P. ....	35
DOCTOR UNIVERSALIS. (Verse).....By William Lannen, O.P.	37
FRIARS' BOOKSHELF .....	38
CLOISTER CHRONICLES .....	50

"Let abundant thanksgiving be offered to God, who in the marvelous designs of His providence has, through our lowliness, deigned to perfect the glory of Albert in the sight of all the Church, and has revealed him in our age as a shining light and morning star illuminating by his fecundity the whole body of the Church, and as one who truly labored not for himself alone, but for all who seek out the truth."—*Pius XI in Bull of Canonization.*



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SAINT ALBERT THE GREAT



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# DOMINICANA

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## WHOM ALL AGES HAVE CALLED "GREAT"

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*RICHARD CLARK, O.P.*

VERY biography of the new Saint and Doctor of the Church mentions the fact that veneration of Albertus Magnus dates back to the very hour of his death. It was hardly more than fifty years after that date when petitions for his canonization found their way to the Holy See.

St. Albert's native Germany was most enthusiastic for his cult. It remained a private devotion, however, until the saint's venerated relics were translated to the richly decorated shrine built in Cologne. This took place in 1483. The next year, the Dominican Priorities of Cologne and Ratisbon were given permission by Pope Innocent VIII to celebrate the Office and Mass of Blessed Albert. In 1622 this privilege was accorded to the Cathedral of Ratisbon, where Albert had once been bishop. From that time devotion to Albertus Magnus grew and spread throughout the Catholic world.

Merely to mention the places where shrines in his honor have been erected would be to name every city of much importance in central Europe. Cologne and Ratisbon, especially, have lived in reflected glory from the aureola of a native German saint and scholar. The celebrations in Cologne following upon St. Albert's canonization were spontaneous expressions of joy. Both civil and ecclesiastical dignitaries took part in the three days of celebration. About thirty thousand people assembled at the Cologne Cathedral on the closing day.

Devotion to Albert was brought to America by the founders of the Order of Preachers in the United States. The Dominicans alone had the privilege of celebrating his feast day with the Divine Office and Mass. As American institutions of learning grew in number and importance, as students of the *philosophia perennis* and the natural sciences delved more deeply into their subjects, a cult to Albertus Magnus arose in America. It found its expression in the letters of petition for his canonization. The only institution of learning in the world to be called "Albertus Magnus College" exists, not in Germany, but in America, at New Haven, Conn. It was founded in 1925, six years before his canonization.

The prayers of the universal Church were answered on December 16, 1931. Almost spontaneously the Church in America raised its voice in unison with the rest of the world in thanksgiving for this much sought favor. The Catholic press from time to time included in its publication articles, editorials and news items about the canonization of Albertus Magnus and his life of gigantic intellectual and spiritual achievements. Special Albertine issues of some of the periodicals appeared. The first full length biography to be written originally in English came from an American press. The presence in this country of the Reverend Angelus Walz, O.P., who had done much of the routine work in furthering the cause of Albert's canonization, and who lectured everywhere he went, served to heighten the interest in and the devotion to St. Albert. Here and there throughout the country special celebrations were held. But in most places the festivities were reserved for the feast, the first feast of St. Albert.

On November 15, 1932, the whole American Church expressed its feelings in joyful demonstrations and religious festivities. In more than one hundred cities the Hierarchy and members of other Religious Orders and Congregations of this country joined the Dominicans in celebrating the feast with special solemnity. The first pilgrimage ever to be made to the Dominican House of Studies in Washington took place during the triduum in honor of St. Albert. Forty-six lay members of the Third Order of St. Dominic journeyed from New York and New Jersey to the House of Studies to visit the shrine of St. Albert set up in the conventual chapel there.

The literary and scholastic exercises throughout the country extolled Albert as: Friar, Priest, Teacher, Preacher, Theologian,

Exegete, Philosopher, Scientist, Provincial, Bishop, Papal Delegate, Peacemaker, Saint. In one place papers on seven different aspects of the new saint's life and work, as well as two special hymns in his honor, entertained an audience made up of a bishop, the secular clergy and representatives of more than twenty religious Orders and Congregations. In another place the exercises were conducted in tableaux, depicting events in the life of Albert. In another, three languages were used—English, Spanish and Latin. In a seminary for the secular clergy all the addresses were in German.

From coast to coast and from border to border the American Church honored St. Albert on his first feast day. Men of all nations, in every walk of life, offered praise to God in admiration of one of His creatures who defies adequate description.

"As one who stands astounded in some grand cathedral and marvels at the myriad wonders of its construction, its ever varying architecture, its stately columns, its windows blazing with forms of saints, is mute when he would tell its glories and is bewildered, not knowing where to begin, so must he be who would tell in eulogy the monumental work of Albert the Great. If we dig down in the earth and see the hidden metals and minerals we find St. Albert there to tell their origin and their structure; were we to go about the woods and gardens and behold tree and flower, St. Albert tells of their organism and physiology; and with an excellent sense of floral beauty he descants upon the form and variety of plants. Laboratories of physics and chemistry repeat today St. Albert's applications of sciences he knew so well. Even geographers and explorers find him an unfailing guide. He can tell of the action of the sea and the rivers, of mountains and volcanoes; while many of his ethnological hypotheses have since become facts through the experience of ages. We look above and see the heavens and the firmament and the sun, the moon and the stars; there too has St. Albert cast his unaided eye and has revealed to the world of his day astronomical things undreamt of in their philosophy. Greater still, he guides the human intellect to reason aright. In our libraries he unfolds his learned treatises in Psychology, Ethics and Theology. The universality of his genius has made him the epitome of many men. The sacred books, ever his familiar companions, were expounded with an erudition that astounded scriptural scholars of his day, with a practical piety that exposed the loveliness of his zealous and devout life. What

wonder then that his contemporaries hailed him *Doctor Universalis*! What wonder then that all ages have called him 'Great'.<sup>1</sup>

To pay their devout tribute to him whom "all ages have called 'Great'," the Dominican Theological Students have written and compiled this issue of DOMINICANA. They present it to their readers with the hope that he being better known will be better loved.

"Time was when attacks against the Church were in the open. . . . Today the attack is more insidious. Our enemies ignore God and the things of God. . . . We need men . . . fashioned and formed after the pattern of Albertus Magnus,—men of tireless energy and indefatigable industry, men whose skill can take the visible things of this world and draw men to know therefrom the invisible Creator of all, men of solid learning and sound philosophy, men humble enough to be guided by the past and unselfish enough to prepare for the future, men of fearless zeal and spiritualized activity, men of prayer, whose contact with exterior things in nowise lessens their interior piety—in a word, men of Albertian zeal. And may we not claim that it is our good fortune today to have as Supreme Pontiff one who in a modern way embraces most strikingly the virtues of the medieval Saint of Cologne. The Catholic Action of Pius XI does indeed resemble the Catholic Action of Albertus Magnus and it is the wish of our Holy Father that all, all his children, be active today. With such an example of Catholic Action among the sainted, with such an example of Catholic Action among the living, we are not in darkness—we are in light. We surely cannot be inactive. A brilliant patron stands before the throne of God to intercede for us in our efforts to give testimony of the light."<sup>2</sup>

<sup>1</sup> Quoted from the sermon of the Rev. W. Coleman Nevils, S.J., President of Georgetown University, delivered at the Dominican House of Studies, Washington, D. C., November 15, 1932.

<sup>2</sup> Quoted from Fr. Nevils' sermon.

## ALBERT THE GREAT . . . SAINT AND DOCTOR OF THE CHURCH

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ROBERT SLAVIN, O.P.

*"They that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as stars for all eternity."*—Daniel, xii, 3.



ALBERT OF COLOGNE was called great even by his contemporaries. Posterity has examined his credentials and he is *Albertus Magnus* to this day. For six and a half centuries his memory was held in benediction and the faithful called him blessed. On the 16th of December, 1931, the Church of God proclaimed him Saint and Doctor.

Albert's *natural* gifts entitled him to be called *great* by mankind. But the God-Man has pointed out the path all men must travel if they would come to true greatness—over and above the natural endowments there must be the life of charity, the life of the virtues; in short, the supernatural life. What is this life and why is it a condition for greatness? The supernatural life on earth is a preparation for the soul's entrance into life everlasting—its gaze is riveted not on life before the grave but on life after the grave. The perfect ordination of all our vital activities to this definite end is its purpose in this world. St. Thomas teaches the greatness of this life of grace when he says: "The good of grace in one is greater than the good of nature in the whole universe."<sup>1</sup> Cardinal Cajetan, commenting on these golden words of Aquinas, exclaims with truth: "Keep this teaching before your eyes day and night, for the supernatural gift of grace even if it had been given to only one individual would surpass the natural gifts of the whole universe, as well as all the benefits of human intelligence."<sup>2</sup> Our Holy Father, Pope Pius XI, truly appreciated the power of greatness, for, although he marvelled at the "gigantic" figure of Albert as a philosopher, a theologian, a scientist, a teacher and a preacher, he proclaimed

<sup>1</sup> *Summa Theol.* I-II q. 113, a. 9, ad. 2.

<sup>2</sup> *Commentary of Cajetan on q. 113, a. 9.* (Leonine edition)

his true greatness in the eyes of the Catholic world by inscribing his name on the catalogue of the Saints, thus throwing into bold relief the immortal quality the Creator of all demands for greatness—profound sanctity. Albert's brow has been encircled with the halo of the Doctor, for "he wished, and understanding was given him: he called upon God, and the spirit of wisdom came upon him."<sup>3</sup>

St. Albert knew that love of God and love of neighbor inculcated here on earth will not be lost after entry into heaven, for as St. Paul says: "Charity never falleth away."<sup>4</sup> We can trace throughout his entire life these glowings of love. He was born toward the end of the 12th century at Lauingen, on the Danube, in Bavarian Swabia. After his early training at home, he went into Italy to the University of Padua. It was during these student days that he came into contact with Blessed Jordan of Saxony, the successor of Saint Dominic as Master General of the Order of Preachers. Captivated by Jordan's power and eloquence, Albert sought and obtained admission into the Friars Preachers. After completing his graduate studies at Cologne he was sent to lecture on theology at the convents of the Order in Hildesheim, Freiburg, Ratisbon and Strasbourg. For the next twenty-six years Albert was engaged in active teaching—from 1234-1243 at Dominican convents; 1243-1248 at the University of Paris; 1248-1254 at Cologne; the years of 1256-1257 at the papal university of that city; from 1257 until March of 1260 at Cologne. Historians are unanimous in attributing to Albert the opening of a new era in ecclesiastical learning. Students from all Europe flocked to his lectures. We get a glimpse of the mental giant he must have been when we realize that this period of Albert's life was one that produced great intellectual figures, most of whom, so we are told, had Albert for their teacher at one time or another.

The scope of Albert's influence on souls broadened in 1254 with his election as Provincial of the German Province of his Order. For the great work he did throughout Germany consult *Saint Albert the Great* by the Reverend Thomas M. Schwertner, O.P. In 1256 Albert was sent to Anagni to defend the rights of the Mendicant Orders against the vicious attacks of William of St. Amour. The miter and crozier of Ratisbon came to him in

<sup>3</sup> *Wisdom*, vii, 7-8.

<sup>4</sup> *I Cor.*, xiii, 8.

1260. The Pope, conscious of Albert's zeal for souls, insisted that he accept the office, for the See of St. Wolfgang was in sad plight. Sixty-seven years of age, yet Albert carried on the work of the episcopacy with unremitting zeal! After he accomplished his purpose he resigned the See and resided at the Papal court, again an active teacher, until 1263, when ordered to preach the Crusade in Bohemia and Germany. The 14th Ecumenical Council of the Church held at Lyons in 1274 found him present at the request of Pope Gregory X. On the 15th of November, 1280, when over eighty years of age, Albertus Magnus—*lucerna ardens*—had finished his preparation for life eternal and was called to begin this new life at the throne of God. The torch of love which burned during his earthly life flared with a new brilliance in the life without end.

As has been said, St. Albert's title to greatness comes from the sanctity of his life. Upon a mere consideration of his writings, Pius XI exclaims: "Without a single doubt we know that a Saint wrote these holy things."<sup>8</sup> Albert ardently cultivated the twofold devotion which is the inestimable inheritance of every Friar Preacher, namely, the love of God in the Blessed Sacrament, and devotion to the Mother of God. In his tract on the Mystery of the Mass it was evident to his contemporaries that he was filled with deep knowledge and insight into the mysteries of our redemption. And, since love follows knowledge, he urged men to greater love and devotion, thus exemplifying his own sincerity of faith, his ardent hope and fervent charity. From his youngest years Albert confided in the Mother of God whom he entrusted with the care of his salvation and his holy vocation. In all his work his eyes are always on Mary. From his vivid imagination, invocations, prayers and aspirations flow freely. He points out infinite mysteries of grace, beauty and glory in her life. Two hundred and thirty questions deal with Mary as the pivotal point. His biographers refer to him as "the secretary and panegyrist of the Blessed Virgin."<sup>9</sup>

Father Contenson reminds us that the first and last grade for solid piety, the foundation and root of sanctity, the basis of all virtue, is humility. In Albert's life this virtue is constantly present and ever linked with great purity of soul. In him we find "humility commending virginity and virginity crowning hu-

<sup>8</sup> Bull of Canonization—"In thesauris sapientiae."

<sup>9</sup> Rudolph of Nijmegen.

mility."<sup>7</sup> At the end of one of his spiritual treatises he remarks with characteristic humility: "Whatever the reader finds displeasing to him in my writings, let him attribute it to my ignorance." To be humble in abjection is good; but to be humble in the face of praise, success and reputation, as was Albert, is to be *great*.

To the scholar, the life of St. Albert teaches what books cannot teach, for all intellectual discipline is sanctified in him by the presence of the gifts of the Holy Ghost. "Whosoever has charity has all the gifts."<sup>8</sup> But Pope Pius XI perceived one particular gift radiating throughout Albert's life, for he wrote in the Bull of Canonization: "In the treasures of his wisdom was *Understanding*."<sup>9</sup> St. Thomas teaches that the gift of Understanding penetrates the hidden meaning beneath the mere letter and causes the hidden thought to gush forth.<sup>10</sup> This gift enables one to penetrate deeper into the knowledge of the mysteries of faith.<sup>11</sup> Thus we can understand Albert's sanctity, for he drank deep of the waters of knowledge and was given understanding of the mysteries of faith; nay, more, for "cleanness of the eye disposes one to see clearly,"<sup>12</sup> and to the gift of Understanding we have the beatitude which Thomas places as its correlative: "Blessed are the clean of heart for they shall see God."<sup>13</sup> So it was that Albert saw God in this life as a foretaste of the complete and perfect beatific vision that was to be his in the life to come.

In his spiritual works St. Albert manifested the sublimity of his love for God, the breadth and extent of his love of neighbor, and the depth of his own humility. The following principles, taken from his works, amply verify this:

"That charity by which one clings to God is the end and corner-stone of Christian perfection."

"Let every one earnestly strive to arrive at a deeper knowledge of the divinity of Christ by contemplating the wounds of His humanity."

"Whosoever relies on God, walks in the light; but he who relies on the world is in darkness."

"Daily ask God for perpetual cleanness of heart and purity of mind."

<sup>7</sup> Contenson—*Theologiae mentis et cordis*—Vol. III Dissert. VI—*Morologia*.

<sup>8</sup> *Summa Theol.* I-II q. 68, a. 5.

<sup>9</sup> Dec. 16th, 1931. "*In thesauris Sapientiae*."

<sup>10</sup> *Summa Theol.* II-II q. 8, a. 1.

<sup>11</sup> *Ibid.*

<sup>12</sup> *Summa Theol.* I-II q. 69, a. 4.

<sup>13</sup> *Summa Theol.* II-II q. 8, a. 7.



"To love your neighbor as yourself means to love him in God, on account of what he means to God and for the sake of God. True charity is found in loving one's enemy. To love those who love us is easy and is but natural; but to love those who dislike or even hate us, ah, that is charity, and demands the presence of grace in our souls."

"A man who truly loves humility must plant the roots of this virtue deep within his own heart; that is, he must recognize his own weakness and always fear lest some honor or glory be shown to him."

Thoughts of this nature were the oil of knowledge in the lamp of Albert's life, which fed the flame of divine love in his heart, enkindling in him an all-consuming desire to lead souls to God.

Never was the splendor of Albert's life lost to the world. After his death he was honored by a constant and perpetual cult, both ecclesiastical and civil. Innocent VIII, Gregory XV, Urban VIII, Alexander VII, Clement X, Pius IX, and Leo XIII, all attested his holiness of life. Pius XI believes that by a providential decree the canonization of Saints corresponds to the actual needs of the time. He recognized the need for justice and charity in the world. He looked back throughout the ages and the justice and charity of Albert the Great shone forth. Here was an example whom all could follow with great benefit. The words of Daniel the prophet rang in his ears: "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." And thus it was that Albertus Magnus was declared a Saint and Doctor—the Universal Doctor—of the Church.

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## SAINT ALBERT THE GREAT—TEACHER

JOHN McLARNEY, O.P.



HE age-long persistence of the title "Albert the Great," inseparable from the name of its bearer, argues that in the minds of men there is a superlative place for him, for no other man of his calling has been accorded a similar honor. Why do men call him "the Great?" It is no easy task to distinguish the particular field in which Albert surpassed his brilliant contemporaries. Learning's knight-errant was he, and as the companies of civilization moved forward to the dashing *tempo* of the Thirteenth Century, there was a place held for Albert in the vanguard of each marching column. Some have magnified him as a theologian, others have claimed that he dominated the stage in the role of philosopher and others have hailed him as the sturdy pioneer in the dawning day of scientific research—as the botanist, zoologist or physicist, as the explorer who, with eyes sharp for fact and heart courageous for experimental wayfaring, drove deep his spade in nature's interminable field, seeking hidden treasure.

However great Albert may be in these many fields, he does not reign indisputably supreme; nor did he labor alone. Aquinas is not for a moment hidden from the scene; Bonaventure fills no lowly place; the contributions of Bacon and Beauvais cannot be denied a reckoning. The historic mind will concede, therefore, that his supremacy dwells uncontested not in any one of these avenues, for each row is filled with lofty houses and honorable names. Is it, then, because his universal thirst for truth led him to taste and drink of every considerable spring? Is versatility the promontory on which his fame shall stand? The question probes closer, but it does not discover the whole truth. The wide embrace of his intellect does, indeed, furnish the basis of his greatness, but it is not entirely the wealth of his trove nor even its unprecedented variety of content which shrines him high in history's memory. Rather is that largesse, that enthusiasm with which he shared his goods, the formal constitutive of his greatness in the memories of men. He kept no dim and

moulding store of things but brought his possessions, damp with the freshness of discovery, to market-places where men, to be enriched, needed but to ask.

Albert was "the Great" in nearly every pursuit to which he set himself. He is still "the Great" in the minds of men, not so much by reason of what he knew, as for his diffusion of the knowledge which was his. There is here no apophysis intended to cast shadow upon the splendor of his achievements or to dispute the claims of his specified admirers, for, in truth, he was a *magnifico* in every department of intellectual building. But insistence is placed here on the fact that while one's magnificence dwells in the eyes of men, one's liberality lingers in their hearts. And Albert was, indeed, the learned liberal, not with the liberality of unhampered freedom of conduct, but with the liberality of unfathomable charity. He gained that he might give; he studied that he might teach. Albert, purveyor of knowledge *par excellence*, "in the labour of purveyorship . . . overtopped the rest, the giant of them all."<sup>1</sup> The knowing Albert lived in the cloistered cell. The teaching Albert worked among men, the same men who called him great.

He was not a schoolmaster in the meager, modern sense of that term. He was a teacher. In him the vocation of the teacher was the vocation of the Apostle. It is significant that teaching was given him as a life's work shortly after his ordination to the priesthood.<sup>2</sup> Although he taught at Cologne, Freiburg, Strasburg, Ratisbon, Paris<sup>3</sup> and was recalled again to Cologne to found a general studium,<sup>4</sup> although he filled the professor's chair in the papal court itself,<sup>5</sup> the classroom walls could not confine his pedagogical energy. To teach meant more to him than the acts befitting the master's dignity, more than the superintendence of the lecturers, more than the guidance of professional students. "*Signum scientis*," he wrote, "*est posse docere*." *Posse docere!* The wise man will wield the teaching power not only in the schools, but on the world's highways, from the episcopal throne, from the writer's desk, in the pulpit, wherever there are ears to hear, eyes to see and intellects to understand, wherever there

<sup>1</sup> Taylor, H.O., *The Mediaeval Mind*, Vol. II, p. 421. Macmillan, 1911.

<sup>2</sup> Schwertner, T. M., O.P., *Saint Albert the Great*, Chap. III, Bruce, 1932.

<sup>3</sup> *Ibid.* I. c.

<sup>4</sup> *S. Rituum Cong. "Positio pro Canonizatione B. Alberti Magni," Sessio: "De Inquisitione de Vita B. Alberti,"* p. 12, sq. Rome, 1931.

<sup>5</sup> Schwertner, *op. cit.* Chap. VII.

<sup>6</sup> *Ethic*, Lib. VI, Tract. II, Cap. III. "The ability to teach is the earmark of the learned man."

are little ones of Christ, "*quia omnis scientia docibilis videtur esse, et omne scibile et discibile est.*"<sup>7</sup>

Albert has given a definition of teaching: "*est causam assignare per quam res, et quod sit et quid sit, docetur.*"<sup>8</sup> To learn, he continues, "*est per talem causam scibile accipere.*"<sup>9</sup> Calling Aristotle to witness that all learning is acquired from things previously known, he proceeds to indicate the fundamental instrument of the teacher: the syllogism which alone, properly speaking, teaches. "*Scientia est habitus demonstrativus, qui est acceptio conclusionis per syllogismum demonstrativum.*"<sup>10</sup>

Assign the cause: that is, propose the universal, the starting point of deduction; cite the example, the fuel of induction. These are the bed-rock principles of Albert's philosophy of teaching. He opposes the Averroistic and Platonic theories and falls into line with Aristotle and Aquinas, the latter of whom in the ultimate refinement of the dictum, proves that a master teaches by a process which consists in the reduction of the pupil's mind from potency to act.<sup>11</sup> On such principles may we stand who behold the grievous errors begotten by a world-wide experiment in mass education, the synthetic, informational systems which overburden the memory and imagination and fail to educe the full exercise of mental potencies which is the art of thinking.

*Omne scibile et discibile est.* Thus sounds the keynote of the preparation which Albert brought to the task of the magistrery. His was a ceaseless journey through the kingdom of human knowledge, from the eternal hills of revelation to the *minutiae* of the mineral world, from the Milky Way to the fishes and the deep, from the things of mysticism under God's high gate to the practical problems of morality at the threshold of the sinner. "Let us draw from the ancients whatever has been well expressed by them."<sup>12</sup> Accordingly he gathered up the fragments of olden lore and fixed them with tireless pen into his many books. Seeking quality as well as quantity, he chose Peter Lombard as guide in theology, Aristotle in philosophy,

<sup>7</sup> *Ibid.*, l. c. ". . . because all knowledge may be taught, and everything known may be learned."

<sup>8</sup> *Ibid.* l. c. "It is to assign the cause whereby is imparted the general and specific natures of anything."

<sup>9</sup> *Ibid.* l. c. "It is to apprehend the knowable by means of such a cause."

<sup>10</sup> *Ibid.* l. c. "Science is a demonstrative habit which is the acceptance of a conclusion by means of a demonstrative syllogism."

<sup>11</sup> *Summa Theol.* I, q. 117, a. 1, c.

<sup>12</sup> *De Causis et Processu Universitatis*, Lib. II, Tract. I, Cap. I.

while in each Augustine serves him. The colossal bulk of the experimental knowledge of his predecessors, Dioscoris, Hippocrates, Pliny, Galen, Euclid,<sup>13</sup> prepared with his own meticulous and far-reaching observations in the physical sciences,<sup>14</sup> furnished forth the banquet board whereon he feasted the hungry scholars of his time.

Among the many gifts which Albert bestowed upon the schools, two are eminently valuable. First, it was his doctrinal mission to found and propagate Christian Aristotelianism. Augustine had given form to Christian Neo-Platonism by adding to the body of Christian truth many doctrinal elements from the purified Neo-Platonic synthesis. Albert applied himself to accomplish the union of Augustine and Aristotle.<sup>15</sup> Such was his zeal in the task that he was accused of a servile devotion to the Stagirite. His candid reply is characteristic: "Whoever believes that Aristotle was God, ought necessarily to believe that he could not have erred; if however, one believe him to have been mere man, without doubt he could have erred even as we do."<sup>16</sup> Pundit of the times, he entertained illusions neither of Aristotle's infallibility nor of his own. The student of philosophy and its history can decide the immense importance of Albert's chief philosophical work, the introduction of Aristotle to the schools.

His second gift of major importance was the firm establishment of experimentation, against which the ancient orthodoxy frequently thundered. His thorough, painstaking methods disarmed conservative caution. "It is necessary," he wrote, "to prove the experiment, not in one way, but as all circumstances demand, in order that the principle of the operation be certain and correct."<sup>17</sup> He was successful in keeping the truant empiricism under the wing of thought, in converting science into the household servant of reason and Faith, an achievement which cannot be over-estimated in its value to scientific progress.

*Omnis doctrina docibilis videtur esse.* The magnanimity of the Christian master shines forth in that sweeping line and there is made manifest to us the great purpose of Albert to pursue learning down every bypath and to return with it to men, not only in the lecture halls, but wherever minds could understand. As provincial of his

<sup>13</sup> *Positio*. I. *Informatio Causae Advocati*, Sectio C, p. 45.

<sup>14</sup> Drane, A. T., *Christian Schools and Scholars*, pp. 417 sq., Burns, Oates, 1881.

<sup>15</sup> *Positio*, I. c., p. 31.

<sup>16</sup> *Physic. Lib.* VIII, Tract. 14.

<sup>17</sup> *Ethic. Lib.* VI, Tract. II, Cap. XXV.

Order, as pastor of souls, as statesman, as missionary, he broke the bread of truth. He learned all things because he heard a Voice saying, "Going therefore *teach*. . . ."<sup>18</sup> He learned all things that he might teach all things.

His power was recognized by Alexander IV when that pontiff appointed him to the see of Ratisbon that he might teach the faithful the ways of peace and wisdom;<sup>19</sup> by Humbert de Romanis, the Dominican Master-General, who begged him to decline the miter that his glorious teaching career might not be abruptly ended by such an elevation;<sup>20</sup> by his brethren of the Order of Preachers who elected him head of a commission whose duty it became to formulate the Dominican *ratio studiorum*.<sup>21</sup> Through the centuries, Popes, thinkers, scholars, teachers, scientists, all have joined in praise of his gigantic testament of learning. The list is long. Siger of Brabant, Thomas of Cantimpre, Roger Bacon, Saint Mechtilde, Ozanam, Humboldt, Jessen, Ritter, Regnon, Ehrle, Gilson, de Wulf, Von Pastor and scores of others unite in history's paean to him, the teacher of scholarship, of sanctity, of the great way to Wisdom.<sup>22</sup>

Aptly the title, distinct among the illustrious and saintly teachers of Christendom, tells his story: *Doctor Universalis*. Aptly Holy Writ discloses the reason for his recent elevation to the altars of Mother Church: "*He that shall do and teach, he shall be called great in the kingdom of heaven.*"<sup>23</sup>

<sup>18</sup> *Matt.*, xxvii, 19.

<sup>19</sup> *Positio*, "*De Laudibus*," p. 7.

<sup>20</sup> *Ibid.* l. c., p. 11.

<sup>21</sup> Reichert, *Acta Capitulum Generalium S. O. P.* Vol. I, pp. 94, 99, sq. Rome, 1898.

<sup>22</sup> *Positio*. l. c., pp. 13, sq., 91-122, *passim*.

<sup>23</sup> *Matt.* v, 19.

## SAINT ALBERT THE GREAT—THEOLOGIAN

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GEORGE FERRIS, O.P.

**P**OPE PIUS XI, in elevating St. Albert to the altars of the Church, has signed with infallible approval the sanctity of Albert the man. By proclaiming Albert a Doctor of the Church, His Holiness pays glowing tribute to the talents, ability and scholastic achievements of Albert the scholar and particularly of Albert the theologian.

In the decretal letter of canonization, the Vicar of Christ calls special attention to the lofty niche which Albert has merited among the great lights of the divine sciences. The Holy Father writes that with few exceptions no Doctor can compare with Albert in Sacred Scripture, theology or philosophy. Splendid tribute this; and yet it is a strange fact that Albert's theology has been overshadowed not only by his own scientific achievements, but also by the theological accomplishments of his pupil, Thomas Aquinas. Nevertheless, the labors of Albert in theology offer a strong claim to greatness. It is the purpose of this paper to attempt to indicate this claim.

The key principle of the historic method would have us, in judging the value, place and influence of any historical figure, take into consideration the temper of the times, the part our subject elects to enact, and his personal qualifications effecting a successful performance in the role of his choice. Without subscribing to the a priori implications advanced by this norm, we may nevertheless use it to localize Albert in the sun of theology.

Albert lived in an age of faith. He was a child of a century characterized by the learned scholar, James J. Walsh as "the greatest of centuries." It was an age whose theocentricity was frozen in the towering spires of Gothic architecture, limned in the radiant colors of the masters, etched in the sublime reasoning of the *Summae*. It was an age when Cathedral and University, school and chapel, merged into unity; when every scholar was something of a theologian. Albert, drinking deeply of the spring of Wisdom, was also a wearer of the white wool of Dominic. As such, his obligation of contemplating

and disseminating Divine Truth was solemnized by vow. It was inevitable then that he become a theologian.

One of Albert's principal claims to theological greatness is his introduction of Aristotle as the vehicle of theological exposition. Albert's work in popularizing Aristotle may seem to pertain to him in the role of a philosopher, but it is so intimately bound up with his theology that it can hardly be passed over.

Theologians of the time were hesitant about introducing the Aristotelian principles of psychology and metaphysics in the defense and exposition of the deposit of Faith. Perhaps the ribbed hulks of David of Dinant's materialistic pantheism and Amaury's panpsychistic rhapsodizings, whitening on the shoals of heresy, did much to frighten them away from Aristotle.

Albert, however, saw in the genuine Aristotle an ideal medium for the exposition and defense of traditional wisdom. He recognized in the Aristotelian philosophy a system combining in itself the scientific, psychic and metaphysical interests, tireless in its search of fact, true in its evaluation of reality. In Albert's estimation the clarity, sanity, clearness of vision and hostility to confusion of every sort ably qualified the philosophical system of the Greek to formulate and present an articulate objective expression and defense of the deposit of Faith.

It was a herculean task, this Christianizing of Aristotle, but in view of Albert's exceptional qualifications not presumptuous. Albert approached the task with a mind enriched with the ever accumulating treasures of observation and fully cognizant of the value of fact; with an intellect sharpened and disciplined by prayer and contemplation. Blessed with that noble humility which never hesitates to elicit a *Credo* before the absolute incomprehensibility of Divine Mystery, Albert's soul could attain its highest stature humbly prostrate before the truths that are eternal.

Albert did not reach the zenith of perfection in introducing the system of the Stagirite as the handmaiden of theology. His theology, from a peripatetic standpoint, is far from perfect. Some of the false Aristotle found its way into his writings, some of the genuine was rejected. This is not hard to understand. His was the role of a pioneer, a pathfinder. The work of a pioneer is seldom a finished product. Thomas Aquinas completed and crowned the task begun by Albert.

Albert's theological writings embrace an immense amount of material. He began his dogmatic works between 1240 and 1250 with



a complete commentary on all the writings of the Pseudo-Dionysius. A commentary on each of the four books of Peter Lombard's *Sentences* belongs to this earlier stage of Albert's dogmatic career. He also composed a work entitled *Summa de Creaturis* in which he runs the gamut of created nature, appearing successively as scientist, philosopher and theologian. It is a work which embodies a strange mixture of Aristotelian, Arabian and Neo-Platonic principles. Embracing the reasoning of Aristotle, yet reluctant to part company with the Platonism of Augustine, he attempted a compromise, with the result that many of his explanations and doctrines defy classification and are at odds with the genuine principles of the Stagirite.

Late in life Albert composed a *Summa Theologica* of which only the first and second parts were completed. Albert, like his glorious pupil, Thomas, was summoned by his God while in the midst of the work. Besides, Albert composed several books of an ethical nature, a commentary on each of the four Gospels and covered nearly the entire field of the Prophetic books. Numerous homiletic and ascetic treatises complete the list of his works.

It must be remembered that no medieval theologian laid down any hard and fast lines of demarcation dividing theology as we know it today. There was no clear cut distinction between Dogmatic, Moral, Pastoral and Ascetical Theology. Thus we find moral reflections and exhortations appearing in all portions of Albert's theology. The explanation may lie in the fact that Albert considered moral, ascetical and pastoral problems to be so intimately linked to the dogmas on which they rested that they could not be separated.

Albert's clear and orderly treatment of the relations of faith and reason is worthy of special commendation. This great problem had agitated the scholars of the ages from the days of Augustine down to Albert's own time. It had been stated and restated by theologians and philosophers alike. The solution had touched the extreme theosophism of Erigena and the antipodal rationalism of Abelard. The Arabian Averroes offered the theory of twofold contradictory truth. Albert, utilizing Aristotle's specification of sciences according to their respective formal objects and their method of attaining their objects, established the border lines of reason and faith. Flaying the Islamic theory, Albert pointed out that faith need never fear the findings of science nor the conclusions of philosophy, for truth can never become the antithesis of truth. Thomas Aquinas sealed the alliance between theology and her handmaiden, philosophy. Albert made of them neighbors, Thomas, allies.

In his treatise on the existence and essence of God, Albert reflects substantially the material and topical treatment of Peter Lombard and Alexander of Hales. In demonstrating the existence of God Albert places the most stress on the cosmological argument. Considering the creative act, Albert rejects the Aristotelian tenet of the eternity of the world and of matter. He indicates, however, that Aristotle's principle of the priority of actuality, if carried to its logical conclusion, would lead to creation.

Albert reaches the heights of theological genius in his tract on the Trinity. His teaching on the trinity of Persons, the generation of the Son, the procession of the Holy Spirit, and the nature of the Divine Hypostases as subsisting relations, have, in the estimation of many scholars, never been surpassed, not even by St. Thomas himself. This is particularly true of the Albertine discussion on the act of spiration in the procession of the Holy Ghost.

Albert developed to a considerable extent the Patristic teaching on the angel world. In his discussion of the Sacraments he is clear, orderly and profound. The thoroughness with which he handles this topic serves to place him on an equal footing with Thomas Aquinas and Alexander of Hales. His treatment of the Eucharist in eighty-four articles gives us a good idea of his love and devotion toward the Blessed Sacrament. In his Christology, Soteriology and Eschatology, Albert adds much to the dogmatic speculations of his predecessors—additions in which one can readily detect the gleam of personal genius.

The moral theology of Albert is scattered throughout his works. Father Schwertner, O.P., writing of Albert as a moralist, says: "He may justly be looked upon as an innovator in the method of teaching moral theology, not indeed as an independent ecclesiastical science, but as a department of clerical knowledge which could give a rational account of its own measures and prescriptions."<sup>1</sup> Albert's teaching on usury is an interesting and scholarly treatment of one of the most important issues of the day. His approach to the successful handling of the diminution of voluntariness was facilitated by his appreciation of the influence of the body on the soul. His amazing fund of medical and physiological knowledge rendered him invaluable service in the application of abstract principles to concrete cases.

Albert's mystical theology is to be found chiefly in his commentary on the *Sentences* and on the works of the Pseudo-Dionysius. In his

<sup>1</sup> St. Albert the Great, p. 288.

Marian writings Albert eulogizes every privilege and prerogative of the Blessed Mother.

There is one glaring defect in Albert's works as a whole—the absence of orderliness. The very copiousness of his theology militates against order and consequently against clarity and precision. There are some tracts which evidence concise and orderly arrangement of matter, but they are few. This defect is particularly noticeable when one compares his works to those of Thomas Aquinas. However, without this preliminary work of Albert there could not have been any *Summa* of Aquinas.

The gold of Albert's theological speculation, refined in the white-hot flame of Thomistic genius, forms a part of the priceless treasury of Catholic theology, the *Summa* of Aquinas. Close to the towering figure of Thomas, standing guard over this treasure can be discerned the form of Albert. Pupil and master exercise a joint vigilance over the inestimable heritage they have bequeathed to succeeding generations.

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| III | " " "            | 9  |
| IV  | " " "            | 34 |

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## SAINT ALBERT THE GREAT—PHILOSOPHER

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CAJETAN REILLY, O.P.



N the world of philosophy, St. Albert stands in a unique position. Philosophers and historians of philosophy are unanimous in according him a place among the few men whose names are permanently blazoned on the very portals of the temple of wisdom. Hertling, Gilson, De Wulf, Ueberweg, Gonzales, Baeumker, Scheeben, to mention only a few of the most noted scholars, insist on his tremendous influence as a philosopher, even apart from his acknowledged eminence as a universal genius. Investigation of the reasons on which they base their conclusions clearly shows that their judgment is well-founded. For Albert, besides being an original and powerful thinker, was a pioneer in a philosophical movement of prime importance. It is our purpose to consider the debt of philosophy to St. Albert the Great from two points of view: first discussing his contributions to the doctrinal content of Scholasticism; then attempting to analyze his profound and extensive influence on all subsequent thought.

Because the philosophy of St. Albert in general closely resembles that of his pupil, St. Thomas Aquinas, it is unnecessary to give here a conspectus or resumé. This is not meant to imply that there are not differences of opinion, and serious ones; yet the generalization is safe. From the viewpoint of doctrinal content, however, St. Albert's contributions were more numerous and more important than is generally realized. St. Thomas gave classical and permanent form to many philosophical doctrines that were original with Albert the Great. For example, the first definite and complete statement of the generally accepted solution of the problem of Universals was formulated by St. Albert. There is, moreover, throughout his works a clear and explicit recognition of the distinction and of the relations between faith and reason, theology and philosophy. He first stated and refuted the pantheistic errors of the Arabian peripatetics. He clarified and perfected the philosophical notion of God, which he borrowed from Aristotle, and he also had some original things to say about the im-

mortality of the soul and the rational proofs thereof. These few examples disprove the unfounded yet common idea that Albert was a mere compiler or purveyor of the opinions he borrowed from others. He was a profound and original thinker, eager to make every possible use of traditional knowledge but unwilling to be limited by it.

Over and above these doctrinal contributions, St. Albert was directly responsible for a tremendous and permanent influence on all subsequent thought, inasmuch as from him came the initial impetus and definite direction of an intellectual movement that is still alive and fruitful.

It was providential that St. Albert the Great appeared at a time when human thought was at the crossroads. The thirteenth century witnessed an intellectual crisis, a period of difficulty and suspense that very naturally produced its most disturbing effects in the two principal branches of knowledge, theology and philosophy. In philosophy the problem arose, interiorly from the unorganized and incoherent condition of the science, and exteriorly from the inroads of Arabian philosophers who were spreading many dangerous theories purporting to be based on Aristotle, but based really on corrupted and interpolated Aristotelian texts. Albert fully grasped both the peril and the possibilities of the situation and with unerring instinct launched himself into it with the very weapons that threatened to bring about intellectual disruption. The Arabian Pantheists and Monopsychists were using Aristotle as the foundation of their dangerous opinions. Albert, too, would use Aristotle, but rejecting the vitiated Arabian texts, he made, as he tells us, long journeys to find copies of the original Greek or Latin translations made therefrom. Using these and the commentaries of the Peripatetic school, he built up a complete course of Aristotelian philosophy, his intention being, as he himself states, to make the philosophy of Aristotle intelligible to the Latins; in other words to make available for the Western World the entire body of Aristotelian thought. To call these works of Albert commentaries is misleading, since they were really paraphrases having very little in common with the true commentary as we have it, for example, from the pen of St. Thomas Aquinas. The purpose of St. Albert was, moreover, totally different from the purpose of a commentator. Albert's aim in using Aristotle was not to construct a system of philosophy based on Aristotelian elements, but rather to introduce the authentic thought of Aristotle to the Western World as the basis and inspiration of further original work. St. Albert accomplished perfectly what he set out to do, and if he had

done nothing else, this one great contribution would have made his name immortal.

Yet, his greatness as a philosopher does not rest on this alone. We have previously mentioned that Albert first made clear and unmistakable the distinction between philosophy and theology. This conception had been developing for centuries, and many Christian philosophers had contributed something to its solution, yet the importance of the bold stroke that made the first definite cleavage can hardly be overestimated. At the same time, and in conjunction with the new movement thus inaugurated, St. Albert gave a new orientation and direction to philosophy by basing it firmly on the experimental sciences. This is not surprising in view of Albert's scientific achievements, but it is very interesting to meet in his works statements on this important matter that might have been written today. To quote only one, he says in one of his works: "Every conclusion which is based on sense knowledge is better than that which contradicts sense knowledge; and a conclusion which contradicts sense knowledge is unworthy of belief; a principle, moreover, which does not agree with the experimental knowledge of the senses is not a principle but rather the contrary of a principle."<sup>1</sup> The quotation is not an isolated one. It could be matched by numberless others, for the works of St. Albert are permeated with the firm conviction that all philosophy must be based on the cold, hard facts of observation and experiment.

To sum up, we have seen that St. Albert made a twofold contribution to scholastic philosophy, first to its doctrinal content, secondly to its spirit and direction. Because Scholasticism is essentially eclectic, progressive and accretive, the doctrinal contributions of any one man are always of merely relative importance. For this reason we are inclined to attach a greater significance to the second phase of St. Albert's influence, which is so important and fruitful as to be unique in the history of philosophy. If Scholasticism is firmly based on the magnificent sanity and decisive logic of the Peripatetics, to Albert must go much of the praise. If Scholasticism is rationalistic rather than mystical, and objectivist rather than authoritarian, it was Albert who helped to give it these qualities. Finally, if Scholasticism is experimental and inevitably bound to the realities of life, it was Albert who forged the decisive link.

<sup>1</sup> *Physicorum*, VIII, tr. II, c. 2.

## SAINT ALBERT THE GREAT—SCIENTIST

HUGH SERROR, O.P.



HE canonization of Albertus Magnus is creating a widespread appreciation of the first scientist to be declared a Doctor of the Church. Religion is not subversive of progressive work in science, and the truly scientific world is realizing this. The place of St. Albert in science has never been forgotten. Historians have been found to attest him in every century. It remains, however, for the scientists of this day to recognize as one of the fathers of science "... the dominant figure in Latin learning and natural science of the thirteenth century ... the most prolific of its writers, the most influential of its teachers, the dean of its scholars, the one learned man of the twelfth and thirteenth centuries to be called 'the Great.'"<sup>1</sup>

Albert's attitude was that of a man of science. His intuitive genius, insatiable curiosity and steadfastness of purpose are characteristic of the scientific mind at its best. He ranged over the whole world of general science, undertaking the huge task of describing all nature. If much of his work is based primarily upon Aristotle, it is not exclusively or slavishly so. Albert won his own place in the sun because of the accuracy and clearness with which he distinguished the subject matter of science and its use. "The desire for concrete, specific, detailed, accurate knowledge concerning everything in nature is felt by Albert in other of his writings to be scarcely in the spirit of the Aristotelian natural philosophy which he follows and sets forth in his parallel treatises."<sup>2</sup>

Pouchet was not without justification when he conferred the title of "Father of the Experimental School" upon Albert. The scientific thought of the Greeks was characterized by observation. Experience as a criterion in natural science is characteristically Albertian. Thus we find Albert writing in a poem: "Our method of procedure in

<sup>1</sup>Lynn Thorndike, Ph.D., *A History of Magic and Experimental Science*, The Macmillan Company (1923), Vol. II, p. 521.

<sup>2</sup>*Ibid.* Vol. II, p. 535.

this work will be to follow Aristotle's order and his opinion, explaining and proving the latter wherever the need arises."<sup>3</sup> He observed animals and botanical specimens in the Danube region, and utilized his travels in Friesland, Holland, Italy and France to gather fresh material. This insistence upon observation moulded Albert as a true scientist. He attempted the solution of erosion, of the formation of mountains, of the movement of the sea, of volcanic eruptions. The botanical part of his work is particularly remarkable. It contains the rudiments of botanical geography, notes on the morphology of seeds, and on the relation between plants and insects. Sarton holds the concluding books of this work as original contributions. Such sentences as "I have experienced this," or "I have not experienced this," or "I have proved that this is not true," interspace Albert's tracts.<sup>4</sup>

Albert proved himself in the field of botany. He busied himself in discovering the hidden life of plants, their physiology and anatomy, generation and nature. Of the utmost importance is his discussion of seeds in *De Vegetalibus*. His work in plant embryology reared a firm genetical foundation for Mendel's towering structure of heredity. Albert was the first naturalist to distinguish between the buds of trees and flowers. He was the first to indicate the triple position of the plant seed in the pollen of flowers. He was the first to refer to the influence of light and heat on the growth, strength and breadth of trees and their bark. He was the first to discover that the sap of trees is odorless in the root and fragrant as it rises in the trunk and branches. He was the first to refer scientifically to the rarity of duplicate leaves. Centuries later, Mendel successfully carried out Albert's suggestions in the science of tree-grafting.

Albert was the first to construct a scientific botanical classification. He was centuries ahead of Carl von Linne (*Carolus Linnaeus*) in attempting order in the classification of animals. "The advantages of a comprehensive system of classification are obvious," writes Dr. Shull. "Any kind of arrangement is better than none. Such an arrangement applied to animals is not only a convenient aid to the other branches of zoology; it actually raises problems which would otherwise scarcely be discovered. The development of even a slight degree of order out of confusion always suggests the possibility of further generalization."<sup>5</sup>

<sup>3</sup> *Opera Omnia*, VIII, i, 1.

<sup>4</sup> *Ibid.* XXIII, ii, 10 and 99; XXIII, i, 9 and 14 and 23, 57, 83 and 104.

<sup>5</sup> A. Franklin Shull, *Principles of Animal Biology*, McGraw-Hill (1929).



Albert's experimental work is perhaps most pronounced in *De Animalibus*. He proved by experiment that a cicada, after decapitation, continues to sing in its breast for a long time. He proved that fish have palates for different kinds of water; that frogs and turtles will not drink sea water.<sup>6</sup> For the first time in the presentation of zoology, Albert inserted logical order and method into the treatment of this science. His method of procedure is presented in the poem to *De Animalibus*.<sup>7</sup>

Realizing the basic importance of embryological aspects in differentiation, Albert commenced his study by attempting to solve the genetical problem of generation. In this sequence he often erred because he was pioneering and had to resort to the work of the Greek school for stimulation. However, much of this embryological venture planted the seeds for the work of other scientists in other centuries. The germs of embryological truth were planted by Albert. "New discoveries do not contradict earlier truth, but include it as a special case, or as an imperfect statement of some larger truth. The fact that changes are necessary means that knowledge has been increased. The fact that scientific theories have often been altered justifies no reproach to science, for . . . they are simply the most coherent organization of its data that are possible at a given time."<sup>8</sup>

In zoology, Albert considered the nature of animal bodies, their structure and faculties. He devoted six books to the description and classification of different species of animals, discussing many of them for the first time. He studied the habits, and experimented with various reactions upon birds and bats, fishes, snakes, lizards, worms, toads and frogs.

Albert developed formulae which are today taken for granted. He was a chemist of amazing proportions. He experimented with metals, but not according to the recipes of the alchemists, as is sometimes charged against him. Natural science, according to Albert, is not the reception of what one is told, but the investigation of causes in natural phenomena. He visited mines, and did not hesitate to seek out the workshops of the alchemists in order, as he tells us, to investigate the validity or falseness of the transmutation of metals. "*Fui et vidi experiri*."<sup>9</sup> He brought his chemical knowledge to bear

<sup>6</sup> *De Animalibus*, XXII, ii, 28; XXII, iii, 29; XXIV, i, 123.

<sup>7</sup> XXVI, i, 1.

<sup>8</sup> Forest Ray Moulton, *The Nature of the World and of Man*, University of Chicago Press, (1926) p. 4.

<sup>9</sup> *Mineralium*, II, ii, 1; III, i, 1; IV, 1, 6.

upon the study of minerals, and scientifically described ninety-five kinds of precious stones. Worthy of special note is his discussion of the action of acids, gases and vapors on stones and metals. He was the first to explain the presence of the fossil remains of shells in rocks, which he attributed to a recession of the sea.

Albert wrote learnedly about climatology and geography, anticipating the moderns in the matter of terminology. He described tides, wind, rain and snow; argued for and explained the rotundity of the earth and the inhabitability of the antipodes.<sup>10</sup> A copy of his works, owned and annotated by Columbus, is still preserved in Seville. There seems to be no doubt that Albert's works, well known to the Spanish Dominicans, prepared Diego Deza for a friendly reception of Columbus and his dreams.

What is most noteworthy and commendable in all his scientific procedure is that those opinions which he could not prove or test to his own satisfaction, he stated hypothetically, and encouraged his pupils to investigate and enlarge upon his own observations and experimentations. Albert looked to nature as the best authority and maintained that any scientific investigation in which the experimental method is applicable may be regarded as mature and entitled to recognition. By the adoption of this principle, Albert influenced every branch of science. He drew a sharp distinction between authors who state what they themselves have seen and tested and those who appear to repeat rumor or folk-lore. He frequently rejected and refuted statements of Pliny, and heavily scored Solinus and Jorach for unscientific and unreliable statements. If he appears, at times, unduly credulous, it is because no means were at hand to disprove the force of existing authority.

The development of a new subsidiary system of knowledge was the task that St. Albert set for himself. He was a pioneer, breaking the trail for the scientists that were to follow. His extensive knowledge merited for him the title of *Doctor Universalis*. He was also called *Doctor Expertus* because of his success in experimentation. A shining example of the ideal scientist, combining great holiness and deep learning, and amazing industry!

<sup>10</sup> *Ibid.* III, iv, 8-26.

## SAINT ALBERT THE GREAT—PREACHER

MAURICE O'LEARY, O.P.



T. DOMINIC'S realization of the power of the spoken word, particularly in teaching divine truth, inspired him to found a religious organization dedicated to preaching. Thus St. Albert's choice of a religious order is a strong indication that he was a preaching-minded young man. It is expressly stated in the lectures of Peter of Prussia: "Albert spent many most fruitful years in teaching and preaching;" but details of this preaching career are lacking. In their enthusiastic desire to preserve for posterity the extraordinary features of their subject's life, St. Albert's biographers apparently forgot to record his ordinary pursuits; but where biographers fail, Albert's seventy-eight Sermons of the Year, fifty-nine prayers on the Sunday Gospels, thirty-two sermons on the Eucharist and the *Mariale* contain principles and ideals of preaching in ample measure to warrant an estimate of him as a preacher.

In the Preface to his *Sermon of the Year* Albert writes: "Since according to the testimony of Eternal Truth the unprofitable servant who hides his Master's talent in the earth instead of turning it to account is adjudged guilty, deprived of his talent, and cast into the exterior darkness, where there shall be weeping and gnashing of teeth, I fear lest I should incur the punishment of the wicked and slothful servant, if I did not employ the modest talent which the Lord has entrusted to me." Hence, "I offer these sermons to the people." Albert keenly felt the obligation of preaching.

In the first part of his sermon on the twenty-third Sunday after Trinity, he discourses on the term "Master" which is applied to Our Divine Lord in the Gospel. Taking this term in its signification of "teacher," Albert gives four reasons why it is especially applicable to Christ. Our Divine Lord, Albert tells us, teaches us first, through Himself, that is, through internal inspiration; secondly, through His Angels, for they are often agents in the manifestation of the Divine Will; thirdly, through men, that is, through preachers and priests and all who by word or example point the way to salvation; fourthly,

Jesus teaches us through His creatures, as revealed in *Job*: "But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee."<sup>1</sup> In the development of the third point, which interests us particularly, St. Albert calls preachers "*praecones vitae aeternae*" and says, "when these heralds are spurned, Christ considers Himself rejected." What passage could better expose his concept of the dignity of preaching!

In simple and unaffected language the sermons themselves unfold the deepest mysteries of Faith and the Christian life. A rapid analysis of their plan shows that they embody a short paraphrase of the Gospel text, followed by an allegory with a beautiful application from Scripture and the Fathers. It might be said of Albert that he explained the Word of God by the Word of God. Albert built his sermons on carefully divided logical outlines. Consequently, there is seldom an instance of one point over-lapping another. Humble as he was, he was aware of his own great reputation among his fellow men and he was quick to turn their interest in him to the good of souls. Thus he did not hesitate to weave threads of human knowledge derived from his intensive explorations in the field of science and from his travels on the Continent into the pattern of the divine message he preached. In modern parlance, he was an expert in the psychology of preaching. As a result of his ability to catch the popular fancy, many of his sermon thoughts have come down to us in the form of proverbs such as:

"To pardon those who have harmed us in body, goods, or name is a much more meritorious act than to cross the ocean and cast ourselves into the Holy Sepulchre."

"Just as the priest receives Christ corporeally at the altar, so man receives Him spiritually in the soul every time he abstains, for love of Him, from some fault, be it only an idle word or a vagrant glance."

Many contemporaries and all of Albert's early biographers assert that his favorite preaching topics were the Holy Eucharist and the Blessed Virgin Mary. Rudolph of Nijmegen, a Dominican biographer, commenting upon Albert's writings and sermons on the Holy Eucharist says: ". . . he might be likened to the beloved disciple reposing on the breast of Jesus and contemplating at leisure those awful mysteries." In regard to Albert's devotion to the Blessed Mother, Peter of Prussia writes: "Albert surpassed all who have ever written of her; . . . they know not how to convince the mind of the auditor as our venerable Master does when he speaks of Mary

<sup>1</sup> *Job* xii, 7.

in his sermons." Albert would be great had he written only one of these two groups of masterful sermons. He writes of the Eucharist as one inspired. He appears as a servant overwhelmed by love betraying the secrets of his Master. Hardly a question which could arise in connection either with the dogmatic or liturgical aspect of the Sacrament is not found in Albert's exhaustive Eucharistic tract. The *Mariale*, or the compendium of his theologic writings on the Blessed Virgin Mary, again manifests a profundity of knowledge and keenness of penetration tempered by a sweet love springing up from a heart free from attachment to material things. His position on the pinnacle of contemporary thought is more easily seen in the light of his intimacy with Jesus, our Eucharistic King, and His Virgin Mother.

We are told that St. Albert preached in German, but according to thirteenth century custom he probably composed his sermons in Latin and delivered them in the language of his auditors. Before an audience of princes, prelates, and men drawn from all parts of Europe, or when, as Master of the Sacred Palace, he lectured in the presence of the Pontiff and the Papal Court, no doubt Albert spoke Latin. Before the clergy it was not thought complimentary to do otherwise. However, to read Albert's Latin sermons intelligently one must frequently refer to a glossary of medieval Latin, for Albert supplemented the Latin tongue with many literary forms of his own device.

Albert's sermons were timely. In them he depicts the evils of the day: "particularly dancings, theatres, luxury, debauchery, the shameful superstitions of women and the sloth and indolence of clerics." In his sermon on the Third Sunday of Advent he uses strong language in denouncing the use of rouge and gaudy jewels by women and curling-irons by men to enhance their beauty. But Albert was too practical to let destructive criticism stand alone. Rarely does he mention any vice without suggesting means of cultivating its opposite virtue. These characteristics alone make Albert's sermons worthy of study; but other qualities also recommend him as a model for the modern preacher.

Competent as he was to discuss any branch of learning, when he rose to preach his subject was always the Gospel of Jesus Christ and he spoke in the language of the poor. Sublime speech may fascinate the few but like a veil hides the truth it conveys from many. The language of the poor can be understood by all. Albert often stressed this point. In the Preface to his *Mariale* he writes: "God forbid

. . . that we should use emphatic language to speak new and abstruse things to the educated, and to seek thereby, not the glory of the incomparable Queen of Heaven, but our own gratification. We are desirous only to render ourselves useful, . . . to simple and untaught people like ourselves." Humility, purity of motive and generosity of mind are essential requisites for preaching. Albert possessed these virtues in a high degree. A study of his methods and a devotion to his ideals will insure success in the quest for souls for his brother preachers of the twentieth century.

In conclusion, we give a portion of one of Albert's short sermons on the Purification of the Blessed Virgin.

"Therefore she brought her Son in poverty with the offering of the poor,—'a pair of turtle doves or two young pigeons.' This was the tribute of people too poor to afford a lamb. Hence these were offered for the Pauper, Christ, that in all things His poverty might appear: for those who were truly paupers offered this oblation. Observe that on this day the faithful carry candles, which are made of wax and tow. These candles are lighted. In fire the Divinity, in wax the Humanity, in tow the sufferings of Our Lord in the Passion are signified.

"The Blessed Virgin today brought her Son of God and offered Him in the temple; imitating her, the faithful on this day bring and offer lighted candles which signify three things, namely, in the candle-flame, the fire of contrition purging of every stain of vice: in wax, the confession of sins: "As wax melteth before the fire."<sup>2</sup> Thus the warmth of contrition first stimulates confession, then tears. Finally, the tow symbolizes the pain of satisfaction. In these three is Jesus All-Deliverance and Salvation. . . .

"We beseech Thee therefore, O Virgin chosen to be the Mother of God, to purify us from the blood of sins, to make us to bring fire radiating contrition in the wax of confession and the tow of satisfaction by which we shall merit to come into the light of celestial glory, where, standing over all, is He Whom you brought to the temple this day. . . ."

<sup>2</sup> Ps. lxvii, 3.

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ANDREW CARDINAL FRUHWIRTH, O.P.



## ANDREW CARDINAL FRUHWIRTH, O.P.



WHEN news of the canonization of St. Albert the Great and of his proclamation as Doctor of the Universal Church was conveyed to Cardinal Frühwirth, he uttered the words of the Prophet Simeon: "Now dismiss thy servant, O Lord." A little more than a year later the Lord called the eminent churchman to Himself. On February 9, 1933, Andrew Cardinal Frühwirth, Chancellor of the Holy Roman Church, and eldest member of the College of Cardinals, died in Rome. Amid the soft strains of the *Salve Regina*, chanted by his fellow Dominicans, the saintly old Cardinal, eighty-seven years of age, gave up his soul to its Maker.

Whenever mention is made of the canonization of St. Albert the Great the name of Cardinal Frühwirth will come to mind. He was the very soul of the movement which finally culminated in the elevation of his brother Dominican to the rank of Saint and Doctor of the Church. No effort was too great, no labor too difficult for him to undergo in that cause. Almost every action of his final years on this earth was directed to that end. All his hopes seem to have been centered on that goal. When it was finally attained he could utter his "*Nunc dimittis*."

His life bears a marked resemblance to that of Albert. Like Albert he spent many years in teaching; like Albert he held many positions of responsibility in the Order. Both were called by Popes to high ecclesiastical offices; both remained at heart humble Friar Preachers. These things, and many more, had the Saint and the Cardinal in common.

A rapid survey of his life will serve to give some idea of the truly great character of Cardinal Frühwirth. Born at St. Anna of Aigen in Styria, Austria, on August 21, 1845, he entered the Dominican Order at the age of eighteen. After the usual course of studies, he was ordained to the priesthood on July 5, 1866. He was then sent to the *Studium Generale* at Rome to pursue a course of higher studies, obtaining the degree of Lector in Sacred Theology in 1870. The following years were spent in teaching in his own Province, chiefly at the convent of St. Anne, Graz.

During these years the future Cardinal held many positions

of responsibility in the Order. His remarkable talents as a leader seem to have been recognized early, for we find that two years after his return from Rome he was elected to the office of sub-prior of his convent. Promotions came rapidly. He successively held the offices of Prior and Provincial, and finally, the highest honor the Order could bestow, Master General.

In his office as Master General, Father Frühwirth displayed rare prudence and judgment. Those were dark days for the Order, and indeed for the Church, especially in France and Italy. Yet with his exceptional tact and diplomacy, he did much to encourage and strengthen his brother religious in their dreary moments.

In his first letter to the whole Order Father Frühwirth called particular attention to the obligation of the Order to promote the causes of saintly Dominicans. He himself set the example. During his tenure of office many of the members of the Order of Preachers were beatified. Among others we may mention Peter Sanz and his companions, Ignatius Delgado and his companions, Pope Innocent V, and Raymond of Capua. It is probable that at this early date he became interested in the cause of Albert the Great.

During his regime Father Frühwirth devoted much attention to Dominican history. It was by his orders that an accurate and critical edition of the Acts of the General Chapters from 1220 to 1844 was published. To him also must go the credit for founding the *Analecta*, the official publication of the Order. Through his efforts and zeal the historic convent of Santa Maria della Quercia, near Viterbo, was finally bought back from the Italian government who had taken it over in the political upheaval of 1870. The garden of the convent of Santa Sabina in Rome, hallowed by memories of Saint Dominic and Saint Thomas Aquinas, was also restored to the Order at this time.

When his term as Master General had expired, Father Frühwirth remained at Rome, the trusted adviser of the Pope. At this time he was actively engaged in the crusade against the errors of Modernism. In 1907 he was made titular Archbishop of Eraclea and sent as Papal Nuntio to Bavaria. It is difficult to evaluate properly his work in this field. In the troublesome days preceding the World War the situation required a man of rare skill and great prudence. Though diplomatic work was

completely new to him, Archbishop Frühwirth conducted the affairs of his office with extraordinary ability. In appreciation of his services, Benedict XV singled out Archbishop Frühwirth from the group of Papal Legates as worthy of special commendation, and created him Cardinal of the Church on December 6, 1915.

In November, 1916, the Cardinal took up his residence in Rome, devoting his attention to the affairs of the whole Church. In 1925 he was made Grand Penitentiary by Pius XI, and two years later became Chancellor of the Holy Roman Church.

His last years were devoted to the fulfillment of his cherished desire—to see the name of Albert the Great inscribed on the catalogue of Saints and Doctors of the Church. That done, he was content to depart from this world.

It is interesting to note that his health was judged to be so precarious in his boyhood that he was advised to discontinue his studies. Later on, when he had joined the Order of Preachers, it was thought that the strict fast and rigid observance would be too severe for his weak constitution. But God, in His Divine Providence, had chosen Andrew Frühwirth for mighty things. By the aid of special grace he attained to a patriarchal age, for "They that are planted in the house of the Lord shall flourish in the courts of the house of our God."<sup>1</sup>

J. E. M.

<sup>1</sup> Ps. xci, 14.

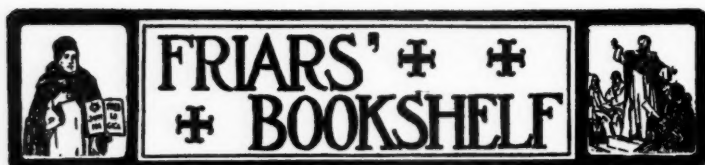
## DOCTOR UNIVERSALIS

*A youth, the threads of life took hold.  
With humble industry  
He plied his loom 'til weak and old  
And wove a tapestry.*

*He wove with multi-colored thread  
A pattern ever new,  
Divergent, yet which always led  
Through skeins of golden hue.*

*And when the tapestry was done  
The gold appeared not odd;  
It interlaced the threads as one:  
The golden skein was God.*

William Lannen, O.P.



**St. Albert the Great.** By the Rev. Thomas M. Schwertner, O.P. xxx-375 pp.  
The Bruce Publishing Co., Milwaukee. \$3.00.

Besides sustaining the precise scholarship of previous volumes in the Science and Culture Series, this inspiring life of St. Albert the Great constitutes an important contribution to Catholic history. Among all the outstanding figures of the thirteenth century, Albert perhaps suffered most at the hands of inefficient and soulless historians. Until approximately fifty years ago, the true character of the man remained hidden beneath a debris of anomalous biographs and untraditional hearsay. At that time the attention of scholarly historians was focused upon him and the findings of their intensive scientific researches in no small way contributed to the success of his cause of canonization. Most of this newly discovered data on Albert was set down in foreign languages. Fortunately Fr. Schwertner, an able historian who kept pace with Albertinian research, was ready to prepare an illuminating synthesis for readers of English when the Church accorded Albert the most distinguished title of Saint and Doctor.

Against a vivid background of thirteenth century life, Albert as priest, Bishop, philosopher, theologian, scientist and political arbiter appears. He is no longer the mythical figure of pious dreamers nor the demon magician of prejudiced fanatics. Legends unfounded in fact but long connected with his name are cast aside. He appears, in the light of rigid scientific criticism, as Albert the man—but a great man. In the pages of this book Albert lives again. His extraordinary talents and prodigious activities are presented without an annoying profuseness of detail in a style that conveys facts easily and at the same time fascinates. His original efforts in the field of science are particularly emphasized in view of the rapid recognition which he is gaining among students of modern science. In short, with each succeeding chapter, his importance as a great historical character grows until the conclusion that Albert was one of the greatest men of all time forces itself upon the reader's mind.

A complete list of sources upon which the author based his

study, and many explanatory notes are prudently placed apart from the text. Thus the reader is preserved from pages overladen with distracting footnotes, and the Albertinian student is furnished an abundant store of authentic information. We venture the opinion that this work, surely a credit to its author and publisher, is destined to a high place in modern biographical literature. M. O'L.

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**Napoleon.** By Hilaire Belloc, J. B. Lippincott Co., Philadelphia and London, 379 pp. \$4.00.

Those who have enjoyed Mr. Belloc's many biographies will find him at his best in *Napoleon*. Mr. Belloc does not write merely factual history—anyone with average intelligence and the patience to dig out source material can do that. He is essentially an artist who paints historical pictures in words with consummate literary skill, choosing his material with discrimination, and always with a special purpose in view—a thesis to substantiate. Historical theses by their nature are not easy to prove, and, indeed, are seldom conclusive because a great deal of the author's own psychology and subjectivism must necessarily color his conception of the facts.

In the case of Napoleon Mr. Belloc doubtless finds himself in the minority camp. His thesis, of course, is not wholly new, but never has it been more forcefully and convincingly presented. Briefly, it is this: that Napoleon was at heart a man of peace, that he sought peace and fought for peace, and that the dominant idea behind his whole career was the restoration of the ancient unity of European Catholic culture. Not a small order even for a man of Mr. Belloc's intellectual and literary stature.

Historians may receive the book conservatively, but they cannot ignore it; for it is, despite its few minor blemishes, historically accurate, and psychologically sound. It is the sort of book that is destined to modify opinions long inculcated in the popular mind by historians who, in the words of Macaulay, can "claim no higher dignity than that of almanac makers."

R. H. G.

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**Charles Carroll of Carrollton: 1737-1832.** By Joseph Gurn. viii-312 pp. New York: P. J. Kenedy & Sons. \$3.50.

There is now published for the first time a Catholic life of one of the most prominent men in American Catholic history—Charles Carroll of Carrollton. The wealthiest of the fifty-six signers of the Declaration of Independence, the only Catholic in that body, and the last survivor among them, Charles Carroll presents a unique figure.

Of a prominent Maryland family, he received a splendid Catholic, classical education in France, followed by several years' study of law in London. A man of the highest education and culture, he remained an assiduous reader of the ancient classics almost until his death and he was always recognized as one of the best informed men in America on world affairs.

Mr. Gurn portrays Carroll as the ideal Catholic layman—devoted, courageous, intelligent, yet always showing a charitable moderation and forbearance in the face of unkind and unjust opposition. With a splendid mind enriched by wide reading, he was a Catholic not only by birth but by well-grounded conviction as well. From the time of his return to America as a young man he took a predominant role as defender of Catholic rights and as spokesman for the Catholic minority.

The author is to be highly complimented on this excellent biography. A scholarly work, evincing patient, painstaking research, it is at the same time written in a pleasing and popular style. The lengthy and comprehensive bibliography attests the efforts of the author to discover every possible source of information on his subject, and throughout the volume there are numerous excerpts from letters written by Carroll or pertaining to him. With a complete index and several pictures, this work will enhance the reputation of the author who has already attained recognition by his interesting biographical sketches in the pages of "Columbia." T. C. D.

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**Catholic Mission Theory** (Katholische Missionslehre im Grundriss). By Joseph Schmidlin, D.D. xi-544 pp. Techny, Ill. Mission Press, S.V.D.

Dr. Schmidlin, professor of missiology at the University of Muenster, at the very beginning of this volume defines Mission Theory according to the common usage of German scholars to be "the scientific investigation and statement of the principles and rules which govern the work of spreading the faith." He further adds, "as the theory of the missionary art, it seeks to answer the questions as to why, whither, how and by whom missions should be undertaken." The author then proceeds to employ such a logical development of the subject as to discuss successively for his readers the following: history, literature and sources of mission theory, the supernatural and rational bases of the missions, the mission subject and object, mission aim and missionary means, concluding with a section devoted to the initiation into Christian life.

This book, the only Catholic work of its kind now available,

besides treating the subject from a scientific point of view, contains a vast quantity of practical and very helpful information for the student of missiology. It constitutes a valuable source of information for students in our seminaries and in particular for those students who are preparing for the mission fields.

The work gives evidence of diligent research, and we marvel at the extensive knowledge of mission literature which the author seems to possess. Helpful and explanatory footnotes are numerous. Frequent quotations are made to the benefit of the author's own thesis from the work of Gustav Warneck, Protestant writer, to whom Dr. Schmidlin in his preface acknowledges his obligations and terms "the master-founder, so to speak, of the whole groundwork of Protestant mission theory." We are pleased to note that the author on page 157 speaks of the Catholic Students' Mission Crusade of the United States as "the greatest and most promising of all missionary organizations."

J. J. C.

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**St. John of the Cross.** By Fr. Bruno, O.D.C. Introduction by Jacques Maritain. Edited in English by Fr. Benedict Zimmerman, O.D.C. xxxii-495 pp. New York: Benziger Bros. \$5.50.

At last we have a complete and authentic biography of the Carmelite Doctor of the Church, and one that is likely to become the standard study of his life and person. It is translated from Father Bruno's French original, a work which is based on methods of right historical criticism and reliable documents, principally those in the Archives of the Sacred Congregation of Rites at Rome. It is substantiated by copious notes and references, supplemented by an index to names of persons concerned and adorned by interesting illustrations, such as an autograph letter of this saintly mystic. It is the story of a mystic living a life of sacrifice, contemplation and love for the attainment of union with God; it is a story of a sixteenth century reform within the Church, quite unlike the so-called Protestant Reform without. Its special appeal will go out to contemplatives, their spiritual directors, and in general to students of mystical theology, for as a Thomist, St. John of the Cross seems in the divine plan to have had a special work to do. He was to become not a commentator on the doctrine of St. Thomas but rather a witness to its truth. The life of this disciple of Thomism was to be a practical proof of the heights of perfection to which a soul, by the grace of God, may rise when guided by Thomistic principles. The story of so exalted a life should be read by everyone who feels himself called to greater per-



fection, not necessarily that he may become a contemplative like St. John of the Cross, but that he may know something of the possibilities of that real but mystical world of which so many souls in this materialistic age never even dream.

R. M. R.

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**Art and Nature Appreciation.** By George H. Opdyke. ix-564 pp. The Macmillan Co., New York. \$3.50.

A complete understanding of fundamentals is always necessary for an efficient and fruitful study of a subject. Mr. George H. Opdyke follows this principle closely in his recent contribution to the study of art. In this splendid volume he lays the groundwork for student and general reader alike and presents a method of procedure that creates keen interest and lends facility and ease to the acquisition of basic principles. Assuming that art is a "language," the author familiarizes the reader with an excellent grammar and vocabulary of art and thus gradually introduces the all-important elements such as line, color, light and dark, together with the principles of art. The method pursued throughout is direct, by which the student is taught to rely upon his own appreciative sense in learning to read art esthetically, as the artist does; to read art in terms of art rather than in terms of art history; to judge art by his own analysis and not by that of others. Study and observation are directed to nature as well as to art in order to gain for the reader an esthetic appreciation of both. More attention has been given to painting since it serves to illustrate better than any other art the various esthetic problems arising in the visual arts. Throughout the book the author has inserted valuable quotations from persons of authority to lend force to his arguments.

H. N.

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**Church Architecture: Building for a Living Faith.** By Frank Brannach. xiii-266 pp. Bruce Publishing Co., Milwaukee. \$3.00.

After years of fruitful observation and study on the Continent and in the United States, Frank Brannach has contributed a novel survey of ecclesiastical architecture to the Science and Culture Series. Although the work itself does not contain an exhaustive study of a subject which admits a wide field, nevertheless it provides a splendid introduction to such a noble subject and a font of inspiration for those who are engaged in any manner with church construction. Not alone does it appeal to architects and those associated in church design, for its enlightening information provides much for the interest of the ordinary layman to whom the Church and the Liturgical Movement have a holy and inspirational message. The author has endowed



his treatise with illuminating historical facts to note their influence on the varying styles in structure and decoration. However, the historical element is but an aid to the practical suggestions offered by the author. Every effort is made to acquaint the reader with the noble traditions of past ages by treating the distinct types of church architecture in the order of their origins. Illustrations are plentiful and serve their purpose in establishing a genuine notion of the distinctive qualities of past and present forms of ecclesiastical architecture in the mind of the reader. The practicability of the book is shown in the author's own ability to comment on the glorious creations of the past and to suggest the adoption of their lasting and outstanding qualities to meet the needs of the present and provide for future progressive invention. The author does not omit to treat of interior church decoration, and worthy of note is the detailed information and helpful suggestions which tend to make the church interior a dominant factor in aiding devotion.

H. N.

**The Gospel in Action.** By Paul Martin. xxvi-270 pp. The Bruce Publishing Co., Milwaukee. \$2.50.

The idea underlying the Science and Culture Series is the presentation of a Catholic literature expressive of Catholic tradition, learning and action. *The Gospel in Action* is Catholic life. The subject is too broad for a single book and Paul Martin seeks to explain it by confining it to an interpretation of one movement, the Third Order Secular of St. Francis. Hitherto no particular effort has been made in the United States to evaluate or define the progress of the Church and its culture through such outstanding movements as the Third Order of St. Francis. Tracing his entire work upon a sociological background, Mr. Martin has presented the Third Order in all its latent possibilities for the social and religious regeneration of society. In the preface to this volume, Fr. Husslein, S.J., says: "Frequent reference has been made to St. Francis as a social reformer. The present work, however, is probably the only one published that specifically attempts to apply the principles of the Rule of the Third Order Secular as a remedy for the basic social evils of our time." As a contribution to sociological literature it contains a wealth of information previously scattered throughout a vast number of volumes in various languages. We have needed in the Church interpretations of Catholic action in the light of our backgrounds, and the ability to interpret the movement within the Church in the light of a sociological background. Mr. Martin has succeeded admirably in presenting the story of the Third Order and its influences. The work

is illustrated and has an appendix in the form of the encyclicals of Popes Leo XIII, Benedict XV, and Pius XI on the Third Order. There is a comprehensive bibliography, and the book is indexed.

A. S.

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**The Question and the Answer.** By Hilaire Belloc. *Science and Culture Series.* xvi-110 pp. The Bruce Publishing Co., Milwaukee. \$1.25.

**Why Catholics Believe.** By Martin J. Scott, S.J., Litt.D. vii-248 pp. P. J. Kenedy & Sons, New York. \$1.50.

"The argument in the present volume has been framed to meet the reasoning of the rationalistic skeptic in the important question under consideration here." Mr. Belloc answers the questions: "What am I?", "Whether God is?", and "Who is the witness to Revelation?" On the whole nothing new has been added to the old, familiar arguments and the book relies solely on the author's name. The author passes all too quickly over an important point—the necessity of a revelation. His proof for the necessity of a witness to a revelation means very little if the revelation in question is not either definitely established or its necessity proven. However, because of the literary form that Mr. Belloc gives several of the old proofs, the book merits consideration.

Fr. Scott goes further in his apologetic than Mr. Belloc. In this book he shows what and why Catholics believe. The Catholic religion is presented to all who are interested in knowing what the Church founded by Christ teaches. Step by step Fr. Scott leads his reader to the considerations of God, Christ, the divinity of Christ. His founding a Church to preserve His doctrine, the one true Church, and man's place in the Divine Plan. Proofs are presented clearly, simply and logically along with many examples, taken mostly from Scripture.

P. W.

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**Social Anthropology.** By Paul Radin, Ph.D. xii-432 pp. New York: McGraw-Hill Book Company. \$3.50.

This book is at once an experiment and an achievement. Although there have been a goodly number of scientific treatises on social anthropology within the last few years Professor Radin has the distinction of being the first to attempt a correlation of the vast and unwieldy anthropological data now extant for the benefit, and within the intelligibility of the non-professional anthropologist. Having in mind "to provide a general anthropological background for the students of all sciences," he has preferred fact to theory and illustration to generalization. The result is a very readable and informative volume.

Beginning with a brief history of ethnological theories, he considers only the more important, dealing directly or indirectly with the primitive man, which have been written since the nineteenth century. Following his introductory chapter, the author treats successively of the several divisions of primitive society, wherein he sets forth the whole gamut of primitive man's achievements. The first division deals specifically with the political organization and the many distinct forms it assumed among various primitive units, for example, simple, democratic, federated, monarchical or caste systems. The second division considers the organization of law and custom with special reference to property law and legal procedure. The third division embraces the economic and industrial life; the fourth, religion and ritualism; and the fifth, literature and mythology. In every division the author has been careful to select for description the tribes best calculated to bring out most vividly the point or fact to be illustrated. The better to do this, he has wisely not limited himself to American tribes, but has made frequent use of those of Europe and Asia as well.

It is a fair prediction that this volume will undoubtedly be used as a general text-book everywhere. It will fill a long felt need.

E. C. L.

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**Human Aspects of Unemployment and Relief.** By James M. Williams, Ph.D. xvi-235 pp. Chapel Hill: University of North Carolina Press. \$2.50.

This book is the "inside story," so to speak, of the sad state of the unemployed. James M. Williams reveals the miseries of the unemployment situation as seen by those administering relief. The aim of the author is to acquaint readers with the facts of the situation. It is part of the records of the times and the author wishes to awaken society to a realization of its duty to relieve the destitution of the poor.

The general recommendations of Mr. Williams for the alleviation of distress are in accord with those of reputable authorities. He proposes social insurance and public works. The immediate relief may best be carried on as it is now in certain parts of New York State where work is given to each man to enable him to earn at least the necessities of life. The author considers the various evils besetting the poor. He shows the lack of sufficient food, clothing and shelter, the spread of disease and finally the changes in moral life.

In viewing sex attitudes and moral practices he has any-

thing but a Christian viewpoint. Moral responsibility is boiled down to a minimum. The sins of sex, according to him, are merely defects that destroy the individual's "integration of personality." In a section on birth control he accuses the Church "of ignoring its social responsibility and of driving young couples to irresponsibility." The falsity of this charge is plain to every thinking man. In her fight against birth control the Church is attacking the practice of frustrating acts of nature. Any organization that wages this war cannot be accused of disregarding its social responsibilities.

The second part of the book gives a complete record of the methods of relief that have been adopted. Mr. Williams points out the good and bad in these methods. Competition among social, political and ecclesiastical groups and the lack of co-operation on the part of these factions with scientific social case workers have hindered the full accomplishment of scientific relief. The author charges the churches with failure to acquaint their members with the actual sufferings of the poor. As a general accusation this charge cannot be substantiated. In answer to the author's query "Where has the church militant been?" there is the written record of the Catholic pulpit, exhorting the faithful to charity—a virtue that includes not only alms-giving but also public welfare work. Because the Church realizes the right of the wealthy to their possessions does not mean that she is hampered in relief work by an "unfortunate dogmatism." The Church's history dispels such an idea.

J. D. M.

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### DIGEST OF RECENT BOOKS

In *The Era of the Muckrakers*, C. C. Regier gives an arresting account of the rise and decline of the literature of exposure during the opening decades of the present century. The term *Muckraker* was introduced by President Roosevelt to describe that class of writers who were concerned with raking up the dirt of politics and business. However, the end of these journalists was to present to the people the sordid facts and to rouse public opinion in an effort to change conditions. As the author points out, they succeeded to a certain degree. The book is interestingly written and furnished with a complete bibliography. (The University of North Carolina Press, Chapel Hill, North Carolina. \$2.50).

A reviewer hesitates to recommend a book equally to lovers of travel-literature, adventure-story devotees, foreign mission supporters and those interested in the human side of scientific explorations. Such a suggestion smacks of the "every-well-read-man-should-peruse-this-carefully" recommendation. Yet, *Mush, You Malemutes!* is just such a book. The Reverend Bernard R. Hubbard, S.J., "The Glacier Priest," by the sheer force

of his writing, presents a collection of essays that holds the reader's interest until the very last page is turned. These essays were submitted first to the acid-test of public criticism by appearing in one of our leading weekly periodicals. They stood the test. And now, gathered between the covers of a single volume, illustrated with almost two hundred photographs, they merited to be chosen "book of the month." (The America Press, New York, \$3.00).

Cyril Clemens has given a good account of **Josh Billings, Yankee Humorist**. Billings (Henry Wheeler Shaw) with his fine laughter and ludicrous spelling won the laughter of his countrymen and made a definite impression upon European readers during the latter half of the late century. The material presented is interesting and well documented. We wish, however, that the story of Shaw's life and the description of his works had been less jerky. (The International Mark Twain Society, Webster Groves, Mo. \$2.00).

To understand the present position of Catholicism in Europe no better book can be read than **The Catholic Church in Contemporary Europe**. The papers of the American Catholic Historical Association are here gathered into one volume and treat of all the European countries and the condition of the Church in each. The views presented are certainly authoritative and are set forth in a style readably interesting. The paper on Russia by Edmund Walsh, S.J., is particularly interesting and illuminating. (P. J. Kenedy & Sons, New York. \$2.75).

**SCRIPTURE, CANON LAW: Dans la Beaute Rayonnante des Psaumes**, by the Rev. L. Soubigou, is intended for those ignorant of Hebrew and Greek, or even of Latin, and who are without a special training in scriptural questions. It is a commentary on the Psalms. Though utterly separated from critical and scientific treatment the book is thoroughly enlightening. (P. Lethielleux, Paris).

In his commentary **De Processibus, Pars II et III**, the Very Rev. Joseph Noval, O.F., has published after a hiatus of twelve years the complement to his earlier commentary on the first part of *De Processibus*. The *Pars II* is a masterful adaptation of Benedict XIV's doctrine to the precepts of the Codex concerning those acts of beatification and canonization executed outside the S. Congregation of Rites. Fr. Noval's tract *De Oratione et Contemplatione* and the opportune commentary on Pius XI's decree *Super causarum historicarum processibus* are worthy of particular study. *Pars III* treats of penal and non-penal administrative processes in the author's usual clear and orderly manner. Ordinaries and parish priests should acquaint themselves with this newest work of Fr. Noval. (Marietti, Turin, L 50).

As a supplement for a more diligent study of Fr. Noval's tract on Title xxxiii of *De Processibus*, one may read **De Suspensione Ex Informata Conscientia** by the Rev. Marius Pistocchi. Although he had not the benefit of access to Fr. Noval's most recent work, Fr. Pistocchi has referred to the other latest authorities on the subject. The treatise is commended for practical use of the Ordinaries and for study by ecclesiastical scholars of the means presented by the Church for the maintenance of necessary discipline. (Marietti, Turin, L 5).

**DOCTRINAL: Cours de Religion** by Canon E. Duplessy, is a collection of fifty-two short sermons on Grace, Prayer, and the Sacraments. Their purpose is to counteract religious ignorance and to give to the faithful short, succinct instructions on the chief points of Catholic doctrine. The book would be very useful for pastors. (P. Tequi, Paris).

**Saint Joseph**, a theological work by Cardinal Lepicier. In this volume the eminent author has made accessible the fruits of his studies already published in Latin. St. Joseph is considered first in his relations with God, then in his privileges and virtues, and finally in his relations with the

Church. Calling on Scripture and the testimony of the Fathers and theological reasoning the author has succeeded in presenting a figure amiable, great, luminous and powerful. (Lethellieux, Paris, 20 fr.).

**The History and Liturgy of the Sacraments**, by Professor A. Villien, is properly not a history but merely a summary examination of the rites used by the Church in the administration of the Sacraments. To anyone interested in the liturgy of the Sacraments the work will prove invaluable. The author takes each sacrament and its ritual from the earliest days and explains what rubrics have been added, when, and what ones have fallen into disuse. (Benziger Bros. \$2.70).

**The Creation of the Human Soul**. By William Reany, D.D. A doctorate dissertation, clearly and logically presented, but intended for those familiar with Scholastic terminology. It is thoroughly Thomistic in treatment and principles and has one noteworthy feature—the author groups the various opinions on the moment of infusion of the human soul in two chapters giving the arguments advanced by the different sides for their respective stands. (Benziger Brothers, \$1.75).

**DEVOTIONAL**: The Reverend C. C. Martindale, the noted English Jesuit, epitomizes practically the whole history of Christianity in his fifteen radio-broadcasts. These talks are now published under the general title, **What are Saints?** Scarcely more than thumb-nail sketches of canonized men and "Saints without the 'St.," they nevertheless present a clear picture of the subjects. The practical reflections on each of the "fifteen chapters in sanctity" recommend this little volume to a high place with Fr. Martindale's numerous other writings. (Benziger Bros., New York, \$0.90).

The body of man, made from the slime of the earth, is enriched and ennobled by the wondrous faculties of the soul. These faculties directed to their proper and legitimate object make of man a thing of glory and splendor. But, when the will grows weak through misuse, when the intellect is darkened, man becomes an object of horror. In **Lucent Clay** this idea is brought out clearly and strongly. The ideas expressed are lofty and beautiful and the manner of expressing them is forceful and concise. This book may well be called one of that newer class of devotional writing. (P. J. Kenedy & Sons, New York, \$2.00).

**The Priest's Companion** is from the pen of the Rev. B. F. Marcetteau, S.S., director of the Sulpician Novitiate, Catonsville, Md. This is a homely little volume of prayers, devotions, and meditations intended for priests. The first part contains a variety of prayers and devotions suited to the needs and condition of the clergy. The second part consists of sixty-two meditations. The third part proposes a Rule of Conduct embracing the various aspects of a priest's life. (Benziger Bros. New York, \$2.75).

The Rev. Winfrid Herbst, S.D.S., has again offered a book simply and appealingly written. **The Divine Saviour** is a presentation of Christ's divinity in a form clearly understandable by all. Such abstruse matters as the Begetting of the Son, and the Incarnation are handled with such simplicity that the average man will not find himself beyond his depth. (Benziger Bros., New York, \$1.00).

The Abbé Chapeau is to be thanked for his compilation in **La Vie Futur** of the best Fr. Monsabre, O.P., has said on the future life. The book consists of extracts from the great preacher's sermons and is conveniently divided into four sections: Death, Purgatory, Hell, and Heaven. It makes a valuable meditation manual and would prove extremely useful to preachers. (P. Lethellieux, Paris).

**Of Familiar Intercourse With God in Prayer** is the first English translation of the "Spiritual Guide" of the Rev. Louis de Ponte, S.J. The

author is considered one of the chief mystical writers of the Church and this volume, it is but the first treatise of the Spiritual Guide, deals with the various means by which union with God may be obtained in this life. The translation is free but exact in reproducing the thought of the original. In all the book is a refreshing change from the watery, airy type of spiritual writings which gluts the Catholic bookshelf. (Benziger Bros., New York).

**According to Cardinal Newman** is a compilation of what the saintly Oratorian wrote concerning the Church. Everything by Cardinal Newman is worth reading, but it is precisely in his spiritual subjects that his genius shines forth. The book consists of short extracts dealing with such subjects as the Trinity, the Immaculate Conception, the Nativity, the Public Life of Christ. Because Newman handled his topics from a modern viewpoint and presented the old truths in a style appreciated by modern readers, the book will be found an extremely welcome change from much of what is now written on the same subject. (The Dial Press, New York, \$2.00).

**POETRY: Franciscan Poets** relates the work of the Franciscans, Religious and Tertiary, in the field of poetry. The author writes with a fine understanding of the Franciscan ideal and has given us a book that will be cherished by lovers of poetry and the Franciscans. (The Macmillan Company, New York, \$2.00).

**PAMPHLETS: Annunciation—Visitation; "As It Is Written" Series II.** By Francis P. LeBuffe, S.J. (The America Press, New York, \$0.05). **The "Reproaches" of Good Friday.** By Francis P. LeBuffe, S.J. (The America Press, New York, \$0.10). **Notes et Souvenirs de Sr. Marie de Bon-Secours.** (Tequi, Paris, 3 fr.).

**BOOKS RECEIVED: Sea Air,** by Isabel C. Clarke (Longmans-Green & Co., New York, \$2.50); **The Colored Dome,** by Francis Stuart (The Macmillan Company, New York, \$2.00); **La Methode des Tests;** by Rene Nihard (Les Editions du Cerf, Paris, 12 fr.); **La Formation Sociale dans l'Enseignement Secondaire,** by Jean Jaouen (Les Editions du Cerf, Paris, 12 fr.); **Un Soir au Faubourg,** by Gautier Lespute (Tequi, Paris, 4 fr.); **A Little Sister Missionary.** Translated from the French (Benziger Brothers, New York, \$1.75). From Samuel French: **Our Children,** by Louis Anspacher; **Nancy's Private Affair,** by Myron Fagan; **In Times Square,** by Dodson Mitchell and Clyde North; **Green Fire,** by Glenn Hughes; **Michael and Mary,** by A. A. Milne; **Pinkie and the Fairies,** by W. Graham Robertson and Frederic Norton; **Rosalie Runs Riot,** by Charles George; **Good News,** by Schwab, DeSylvia, Brown and Henderson; **The Gingham Girl,** by Kusell; **Mr. Dooley Jr.,** by Franken and Lewin; **If Booth Had Missed,** by Goodman; **Distant Drums,** by Dan Tothoroh; **The Passing Present,** by Gretchen Damrosch; **Out O'Luck,** by Tom Cushing; **The Bachelor Father,** by Carpenter; **Jealousy,** by Walter; **Cheating Cheaters,** by Marcin; **Spooks,** by Robert Sherman; **Money In The Air,** by Franks; **Sing High, Sing Low,** by Pemberton and Boehm; **Wild Waves,** by Manley; **The Squall,** by Bart; **Susie Tangles The Strings; A Scrape Of The Pen;** **Granny,** by Graham Moffat (each \$0.75); **The Net,** by Robert Haines (\$0.30); **Theme-Song For The Married,** by John Kirkpatrick (\$0.50); **The Good Old Days,** by Eden and Adelaide Philpotts (\$1.00); **Romance is a Racket,** by John Kirkpatrick; **Little Miss Fortune,** by Charles George; **The Education Of Doris,** by Doran; **Miss Washington,** by Lewis Browne (each \$0.50).





### ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend their most sincere sympathy to Rev. Thomas Aquinas Joyce, O.P., Bro. Raymond Dillon, O.P., and Bro. Andrew Kavanaugh, O.P., on the death of their fathers; and to Bros. Joseph Hoppe, O.P., and Thomas Aquinas Kane, O.P., on the death of their mothers; and to Rev. E. A. Martin, O.P., and Bro. Martin Murphy, O.P., on the death of their sisters.

Rev. H. A. Kelly, O.P., was the retreat master at the Convent of the Cenacle, Chicago, Illinois, for the Daughters of America, on March 4th and 5th. Father Kelly is also conducting a novena on Tuesdays in honor of the Little Flower, at St. Agatha's Church, Chicago, Illinois.

On February 12th, the solemn commemoration of the coronation of His Holiness, Pope Pius XI, was celebrated at the National Shrine of the Immaculate Conception, Washington, D. C. His Excellency, Most Rev. Pietro Fumasoni-Biondi presided, and the sermon was delivered by Rev. Ignatius Smith, O.P.

A retreat for teachers will be given at the Cenacle Convent, Brighton, Mass., February 24th to 26th, by Rev. V. C. Donovan, O.P.

Rev. Thomas F. Conlon, O.P., addressed the quarterly meeting of the Washington Section of the Holy Name Society on January 26th, at St. Martin's Auditorium, District of Columbia. His Excellency, the Most Rev. Michael J. Curley, Archbishop of Baltimore, presided.

Revs. J. R. O'Connor, O.P., F. N. Reynolds, O.P., T. F. Carey, O.P., R. G. Ferris, O.P., P. A. Elnen, O.P., and J. J. McLarney, O.P., of Immaculate Conception College are presenting a course of Lenten sermons for the students of the Catholic University, Washington, D. C.

Missions scheduled to be preached by the Fathers of the Western Mission Band before Easter are as follows:

St. Anne's Church, Chicago, Illinois, Rev. J. B. Hegarty, O.P.

Immaculate Conception Church, Portage, Wisconsin, Revs. F. D. Newman, O.P., and W. J. Olson, O.P.

St. Mary's of the Lake Church, Chicago, Illinois, Revs. C. L. Davis, O.P., and T. M. O'Connor, O.P.

Holy Cross Mission, Chicago, Illinois, Rev. F. L. Vander Heyden, O.P.

St. Thomas of Canterbury Church, Chicago, Illinois, Revs. J. B. Hegarty, O.P., and F. D. Newman, O.P.

St. Timothy's Church, Chicago, Illinois, Revs. C. L. Davis, O.P., and R. F. Larpenture, O.P.

St. Giles Church, Oak Park, Illinois, Revs. C. L. Davis, O.P., and F. D. Newman, O.P.



St. Stephen's Church, Minneapolis, Minnesota, Revs. W. J. Olson, O.P., and T. M. O'Connor, O.P.

Church of the Nativity, St. Paul, Minnesota, Revs. G. B. Neitzey, O.P., and F. L. Vander Heyden, O.P.

St. Thecla's Church, Chicago, Illinois, Revs. R. F. Larpenteur, O.P., and T. M. O'Connor, O.P.

St. James' Church, Maywood, Illinois, Revs. C. L. Davis, O.P., and G. B. Neitzey, O.P.

Church of the Incarnation, Minneapolis, Minnesota, Revs. J. B. Hegarty, O.P., F. D. Newman, O.P., and W. J. Olson, O.P.

St. Blase's Church, Argo, Illinois, Rev. J. B. Hegarty, O.P.

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Novenas were conducted by Fathers of the Western Mission Band: At St. Pius' Church, Chicago, Illinois, by Rev. J. B. Hegarty, O.P.

At St. Agatha's Church, Chicago, Illinois, by Rev. F. L. Vander Heyden, O.P.

At Church of Our Lady of Peace, Chicago, Illinois, by Rev. F. L. Vander Heyden, O.P.

At St. Joseph's Church, Peoria, Illinois, by Rev. G. B. Neitzey, O.P.

At the Church of Sts. Peter and Paul, Omaha, Nebraska, by Rev. F. L. Vander Heyden, O.P.

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Students' retreats were presided over by:

Rev. T. M. O'Connor, O.P., at Trinity High School, River Forest, Illinois.

Rev. F. D. Newman, O.P., at Sacred Heart Academy, Springfield, Illinois.

Rev. W. J. Olson, O.P., at Fenwick High School, Oak Park, Illinois.

Rev. F. L. Vander Heyden, O.P., at St. Peter's High School, Oshkosh, Wisconsin.

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Rev. G. I. Smith, O.P., has been installed as President of Aquinas High School, Columbus, Ohio, to succeed Rev. B. B. Myers, O.P. Fr. Myers has been assigned to the professorial staff of Fenwick High School, Oak Park, Illinois, taking up his residence at the Dominican House of Studies, River Forest.

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A course in Ethics for the students at the Nurses Training School of the Good Samaritan Hospital, Zanesville, Ohio, is being taught by Rev. J. J. Welsh, O.P.

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The annual retreat for the Sisters of the Holy Cross, and the nurses, of Our Saviour's Hospital, Jacksonville, Illinois, was preached by Rev. C. A. Drexelius, O.P., from January 15th to the 25th.

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The Rev. J. H. Foster, O.P., has been appointed Pastor of Holy Name Church, Kansas City, Missouri.

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The Right Reverend Edward F. Hoban, Bishop of Rockford, Illinois, was a guest at St. Vincent Ferrer Priory, February 5th.

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The Fathers of the Eastern Mission Band have the following Missions for Winter and Lent:

St. Gregory's Church, New York City, Revs. H. H. Welsh, O.P., W. P. Doane, O.P., A. M. McCabe, O.P.

St. Pius' Church, Providence, R. I. Revs. J. M. Eckert, O.P., H. C. Boyd, O. P.

Holy Name Mission, Bowery, New York City, Revs. A. C. Haverty, O.P., J. D. Walsh, O.P., R. B. Johannsen, O.P., A. C. Therres, O.P., T. H. Sullivan, O.P.

St. Vincent Ferrer's Church, New York City, Revs. J. M. Eckert, O.P., V. R. Burnell, O.P., C. M. Mulvey, O.P.

Holy Name Parish, New York City, Revs. Francis O'Neill, O.P., T. M. Schwertner, O.P., J. D. Walsh, O.P., A. C. Therres, O.P.

St. Antoninus' Church, Newark, New Jersey, Revs. H. H. Welsh, O.P., H. C. Boyd, O.P., T. H. Sullivan, O.P.

Church of St. Vincent de Paul, Buffalo, N. Y., Revs. J. H. Healy, O.P., J. A. Mackin, O.P.

Holy Name Church, Buffalo, N. Y., Revs. J. H. Healy, O.P., J. A. Mackin, O.P.

St. Vincent de Paul's Church, Toronto, Canada, Revs. W. P. Doane, O.P., T. D. Gilligan, O.P.

St. Teresa's Church, Philadelphia, Pa., Revs. J. L. Finnerty, O.P., R. B. Johannsen, O.P.

St. Luke's Church, New York City, Revs. E. A. Martin, O.P., A. C. Haverty, O.P., T. J. Treacy, O.P., T. M. Schwertner, O.P.

Church of the Ascension, Philadelphia, Pa., Revs. J. M. Eckert, O.P., W. P. Doane, O.P., T. H. Sullivan, O.P.

Church of the Epiphany, Philadelphia, Pa., Revs. Francis O'Neill, O.P., and R. B. Johannsen, O.P.

St. Bernard's Church, New York City, Revs. J. L. Finnerty, O.P., P. A. Maher, O.P., and A. C. Therres, O.P.

St. Veronica's Church, New York City, Revs. J. J. Durkin, O.P., and G. D. Morris, O.P.

Sacred Heart Church, Portland, Maine, Revs. C. M. Mulvey, O.P., and A. M. McCabe, O.P.

Blessed Sacrament Church, Bronx, New York, Revs. J. H. Healy, O.P., and V. F. Kienberger, O.P.

St. Joseph's Church, Bronx, New York, Revs. W. C. Kelly, O.P., W. R. Bonniwell, O.P.

Church of St. Martin of Tours, Bronx, New York, Rev. J. D. Walsh, O.P.

St. Mary's Church, Long Beach, New York, Rev. J. A. Sheil, O.P.

Church of Our Lady of Loretto, New York City, Rev. T. D. Gilligan, O.P.

Church of Our Lady of Mt. Carmel, Philadelphia, Pa., Revs. H. C. Boyd, O.P., and J. B. Affleck, O.P.

Church of Our Lady Queen of Martyrs, New York City, Revs. J. E. O'Hearn, O.P. and T. D. Gilligan, O. P.

Church of Sts. Peter and Paul, Waterbury, Conn., Revs. J. A. Mackin, O.P., H. H. Welsh, O.P.

Holy Name Church, Roxbury, Mass, Revs. H. H. Welsh, O.P., A. M. McCabe, O.P., J. J. Durkin, O.P.

Church of St. Mary of Mt. Carmel, Utica, New York, Revs. J. D. Walsh, O.P., C. M. Mulvey, O.P.

St. Anthony's Parish, New York City, Revs. W. R. Bonniwell, O.P., and T. H. Sullivan, O.P.

St. Leo's Parish, Baltimore, Md., Rev. W. C. Kelly, O.P.

St. Roch's Parish, Brooklyn, N. Y., Rev. G. D. Morris, O.P.

St. Mary's Church, Waltham, Mass., Revs. J. L. Finnerty, O.P., and G. D. Morris, O.P.

St. Patrick's Church, Roxbury, Mass., Revs. J. E. O'Hearn, O.P., W. P. Doane, O.P., A. C. Haverty, O.P., A. C. Therres, O.P.

Church of the Nativity, Brooklyn, N. Y., Revs. J. M. Eckert, O.P., and H. C. Boyd O.P.

St. Rose's Church, Carbondale, Pa., Revs. J. H. Healy, O.P., J. A. Mackin, O.P., R. B. Johannsen, O. P., and T. H. Sullivan, O. P.

Church of Corpus Christi, Rochester, N. Y., Revs. W. C. Kelly, O.P., and T. M. Schwertner, O.P.

St. Joseph's Church, New Rochelle, N. Y., Rev. J. A. Mackin, O.P.

Holy Rosary Church, New York City, Revs. Francis O'Neill, O.P., and T. J. Treacy, O.P.

St. Joseph's Church, Lodi, N. J., Rev. J. D. Walsh, O.P.

St. Michael's Church, Atlantic City, N. J., Rev. P. A. Maher, O.P.

Ossining Mission, Revs. W. R. Bonniwell, O.P., and A. M. McCabe, O.P.

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A Retreat during January was conducted by Rev. V. R. Burnell, O.P., at Danvers, Mass.

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Novenas were preached during February by Rev. W. P. Doane, O.P., at Syracuse, N. Y., by Rev. W. C. Kelly, O.P., at Camden, N. J., and by the Revs. J. E. O'Hearn, O.P., and H. C. Boyd, O.P., in St. Francis Church at Waterbury, Conn.

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Activities of the Southern Mission Band:

Rev. Wm. D. Sullivan, O.P., gave a mission at St. Edward's Church, Ashland, Ohio. Father Sullivan also conducted the parish retreat at St. Thomas Church, Zanesville, Ohio, as well as students' retreats at Catholic Central High School, Grand Rapids, Michigan, and at Bethlehem Academy, St. John, Kentucky.

A novena in honor of Our Lady of Lourdes was preached by Rev. J. B. Hughes, O.P., at St. Joseph's Church, Grand Rapids, Michigan.

Missions were conducted: at the Church of St. Vincent de Paul, Bedford, Indiana, by Rev. L. A. Smith, O.P.; at St. Augustine's Church (colored), Louisville, Kentucky, by Rev. Chas. Murray, O.P.; at Holy Rosary Church, Houston, Texas, by Revs. J. B. Hughes, O.P., and W. E. Heary, O.P.

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Rev. T. a'Kempis Reilly, O.P., will conduct a Lenten course on Tuesdays at the Convent of the Sisters of Marie Repatrice, New York City.

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The Very Reverend W. G. Moran, O.P., and the Reverend W. L. Whalen, O.P., were deacons of honor to his Lordship, the Right Reverend John J. Dunn, Auxiliary Bishop of New York, at the Mission Pageant held January 15th, at St. Patrick's Cathedral, New York City.

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Rev. J. S. O'Connell, O.P., has been assigned to Holy Name Church, Kansas City, Mo.

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Rev. L. A. Smith, O.P., preached the First Aquinas Alumni Retreat at St. Patrick's Church, Columbus, Ohio, February 19th to the 26th. Father Smith also delivered a course of sermons at St. Dominic's Church, Detroit, Michigan, during the observance of the Church Unity Octave, January 18th to the 25th.

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A lecture on "The Irish Theatre" was addressed by Rev. P. G. Corbett, O.P., on January 29th, to the members of the Watterson Reading Circle of St. Joseph's Academy at Columbus, Ohio.

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Rev. D. G. O'Connor, O.P., is preaching a Lenten course at St. James' Church, Maywood, Illinois. At St. Sylvester's Church, Chicago, Illinois, a Lenten course is being given by Rev. A. M. Driscoll, O.P.

The Church of St. Vincent Ferrer, in River Forest, Illinois, was dedicated with appropriate ceremonies, December 18th. The V. Rev. W. P. McIntyre, O.P., hopes to open a parochial school in the fall.

The V. Rev. W. G. Moran, O.P., Prior of St. Vincent Ferrer Church, New York City, represented the Very Rev. T. S. McDermott, O.P., Provincial of the Province of St. Joseph, at the Diamond Jubilee celebration of the Paulist Fathers, January 25th.

Rev. V. F. Kienberger, O.P., who has been pastor of St. Dominic's Parish, Detroit, Michigan, has been assigned to the official staff of the Holy Name Bureau in New York City.

The V. Rev. M. J. Foley, O.P., formerly pastor of Holy Name Parish, Kansas City, Mo., has been appointed pastor of St. Dominic's Parish, Detroit, Michigan.

The Fathers of the Dominican House of Studies, Washington, D. C., are preaching Lenten courses in the following churches:

Shrine of the Sacred Heart, Mt. Washington, Md.,—V. Rev. H. J. McManus, O.P.

Blessed Sacrament Church, Washington, D. C.,—V. Rev. E. F. Fitzgerald, O.P.

Baltimore Cathedral, Baltimore, Md.,—Rev. Ignatius Smith, O.P.  
Shrine of the Sacred Heart, Washington, D. C., Tuesdays and Wednesdays,—Rev. Ignatius Smith, O.P.

The following Fathers of the Province will teach during the summer at Catholic University, Washington, D. C.: Rev. Ignatius Smith, O.P., Director of the Preachers' Institute; Rev. G. B. Stratemeier, O.P., Religion and History; Revs. J. D. Redmond, O.P., and T. F. Carey, O.P., in the department of Psychology; and Rev. E. U. Nagle, O.P., in Sociology.

The Rev. Ignatius Smith, O.P., delivered a course of nine sermons on Sundays during January and February, at the Immaculate Conception Church, Washington, D. C. The general topic of these sermons, all of which were broadcast over Station WOL, was "Delusion of 1933." Father Smith was the principal speaker at the celebration of the 25th anniversary of the founding of the Essex County Federation of the Holy Name Society, in Newark, N. J., February 8th. Four days later, in the same city, he addressed gathering of the Alumni Association of Seton Hall College.

On Feb. 27, Very Rev. E. G. Fitzgerald, O.P., was installed as Regent of Studies at the Dominican House of Studies, Washington, D. C. At the same time the Rev. F. D. McShane, O.P., became Baccalaureus of Studies, and Rev. R. P. O'Brien, O.P., Master of Studies.

On January 29th, the Rev. Thos. F. Conlon, O.P., delivered a talk on the Holy Name Society, over a nation-wide hook-up on the Columbia Broadcasting System's "Church of the Air."

With this issue, the new staff undertakes the editing of DOMINICANA. During the past year this Quarterly has been successfully published under the management of the following: Bro. Paschal Kelly, O.P., Editor; Bro. Chrysostom Donnelly, O.P., Associate Editor; Bro. Richard Clark, O.P., Literary Editor; Bro. Henry Grant, O.P., Chronicler for St. Joseph's

Province; Bro. Thomas McGregor, O.P., Chronicler for Dominican Sisterhoods; Bro. Ignatius Masterson, O.P., Business Manager; Bro. Anthony Hannon, O.P., Chronicler for Holy Name and Foreign Provinces; Bro. Victor Williams, O.P., and Bro. Justin Costello, O.P., Circulation Managers. A special word of commendation is due Bro. Marcolinus Rascher, O.P., for his splendid work in the compilation and preparation of the 1933 edition of the "DOMINICAN CALENDAR OF FEASTS AND INDULGENCES."

The staff for the ensuing year is composed of Bro. Edmund Marr, O.P., Editor; Bro. Augustine McKeon, O.P., Associate Editor; Bro. Donald Reilly, O.P., Literary Editor; Bro. Jerome Barth, O.P., Chronicler for First Order; Bro. Alexius Simones, O.P., Chronicler for Dominican Sisterhoods; Bro. Hilary Neal, O.P., Business Manager; Bro. Anselm Vitie, O.P., and Bro. Luke Devine, O.P., Circulation Managers.

### SISTERS' CHRONICLE

#### St. Mary's of the Springs, East Columbus, Ohio

On December 8, the Novices of St. Joseph's Priory, Somerset, Ohio, reproduced their program in honor of St. Albertus Magnus, which consisted in the presentation of some of the salient points in his life by means of tableaux, dramatic scenes and explanatory articles. The day was an eventful happy one for the students, the Sisters, and the Novices themselves.

Christmas brought to St. Mary's greetings and blessings from her Cardinal Protector, His Eminence, Andrew Cardinal Frühwirth Chancellor of the Holy Roman Church; also from Rev. A. M. Walz, O.P., archivist of the Angelico, Rome; and from Very Reverend T. G. Horn, O.P.

Mr. A. V. Donahey, ex-Governor of Ohio, presented a beautifully carved letter-knife with the following explanation, "a token of esteem—made by my own hand from waste material cast on the shores of Governor's Island by the restless waves when the Storm King rages."

Letters of thankful acknowledgment and appreciation for our messages of good-will and congratulations were received from President-elect Franklin D. Roosevelt and his esteemed mother, Mrs. James Roosevelt.

On Feb. 6, Sister Dolores Leonard, O.P., departed this life at the age of eighty-six, after sixty-five years spent in religion. A Solemn Requiem Mass was celebrated in the convent chapel with the Rev. F. D. McShane, O.P., of Washington, D. C., as celebrant; Very Rev. J. B. Walsh, O.P., Prior of St. Joseph's, Somerset, Ohio, deacon; and Rev. H. L. Martin, O.P., pastor of St. Patrick's Church, Columbus, subdeacon. Present in the sanctuary were Very Reverend I. M. Ahmann, Vicar General of the Covington diocese, Rev. J. B. Kircher, O.P., Rev. Albert O'Brien, O.P., Rev. M. L. McCaffrey, O.P., Rev. Ambrose Smith, O.P., Rev. G. I. Smith, O.P., Rev. N. M. Connell, O.P., Rev. Albert Drexelius, O.P., Rev. J. M. Bauer, O.P., and Rev. M. M. Hanley, O.P.

#### Sisters of St. Dominic, Blauvelt, N. Y.

November 21 marked the fiftieth anniversary of Sister Mary de Lellis in Religion. The event was celebrated by the first Solemn Mass in the new chapel. Friends from far and near came to congratulate the jubilarian and to take part in the celebration of the day. Sister de Lellis was at one time Novice Mistress and has held the office of Superioress in several of the Convents.

After Holy Mass celebrated January 4th by Right Reverend John P. Chidwick, D.D., eleven Sisters pronounced their perpetual vows. Monsignor Chidwick addressed the Sisters on the meaning of sacrifice in the religious life and the necessity of sacrifice in striving toward perfection.

On the Feast of the Presentation, Sister Mary Denis, one of the pioneer Sisters of the Community, passed to her eternal reward. Sister Denis had spent fifty-three years in Religion.

#### **St. Agnes Convent, Sparkhill, N. Y.**

Fourteen postulants received the habit on January 10. The Very Rev. M. L. Heagen, O.P., conducted the retreat in preparation for the ceremony.

On Tuesday, January 17, Fathers Edward Hughes, O.P., and Justin Routh, O.P., visited the community of St. Agnes Convent. The purpose of their visit was to exhort the Sisters to secure members for the Third Order.

#### **Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.**

Rev. Vincent Donovan, O.P., gave the annual term-end retreat to the students of St. Mary-on-the-Hudson, January 28-30. This, Father Donovan's second retreat to the Academy students, was inspiring and stimulating.

#### **Nuns of the Order of St. Dominic, Congregation of the Holy Cross, Brooklyn, N. Y.**

Rev. Father Isidor, C.P., conducted a retreat at St. Joseph's, Sullivan County, N. Y., from December 26 to January 1, and will conduct another retreat at Huntington during the Easter recess.

Six Sisters celebrated their Golden Jubilee of religious profession on March 7.

Sister M. Sebastian died at the Novitiate House on Dec. 23, 1932. Sister M. Severina died at St. Joseph's, Sullivan County, N. Y., on December 30, 1932.

#### **Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.**

The Maryknoll Sisters have again opened their Loting convent in South China, which they were obliged to leave five years ago because of anti-foreign demonstrations on the part of the townspeople. Since that time the founder of the Maryknoll Loting mission, Rev. Daniel McShane, died of smallpox contracted from a Chinese baby whom he had baptized. This baby was number two thousand four hundred and eighty-three on the list of those baptized by Father McShane.

Sister Mary Richard Wenzel of Sturgis, Michigan, a registered nurse who was one of the pioneer Sisters in Loting, describes present conditions at the Maryknoll Mission as follows: "We have some seventy orphans to feed, house, and keep happy. Since our community just now consists of only three, this keeps each one of us 'ten parts' busy, as the Chinese say. Conditions in Loting are quite different from what they were when we left here five years ago. Now the Chinese welcome us kindly, and we never are greeted with the title of 'foreign devils'."

#### **Dominican Sisters of the Perpetual Rosary, Union City, N. J.**

The Reverend Hugh Welsh, O.P., was celebrant at the Midnight Solemn Mass on Christmas and also the two Masses that followed.

On November 21, Reverend Mother Mary of the Rosary celebrated the Silver Jubilee of her religious profession. A Solemn Mass was celebrated by Rev. Vincent Donovan, O.P., the Rev. Fathers E. L. Spence,

O.P., and J. D. Enright, O.P., acting as deacon and subdeacon. The sermon was preached by Rev. Owen Doyle, C.P. Present in the sanctuary were the Reverend Fathers F. H. Dugan, O.P., T. A. Burke, O.P., Cyril Coudeyre, O.P., Edward Hughes, O.P., Justin Routh, O.P., Ferrer McManus, O.P., J. C. Connolly O.P., Adalbert, C.P., A. V. Dunn and Joseph Capoano. In the evening the community had the privilege of having Solemn Compline and Benediction sung by the students of St. Michael's Passionist Monastery.

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**Congregation of the Queen of the Holy Rosary,  
Mission San Jose, California**

The members of community mourn the loss of their beloved Sister M. Anastasia, who passed to her eternal reward on December 29.

The feast of St. Albertus Magnus was celebrated by a Missa Cantata and Benediction of the Most Blessed Sacrament. A lecture on the Saint was delivered by the Rev. J. J. Walsh, O.P.

The Triduum in honor of the newly canonized saint and Doctor was held on the three days preceding the anniversary of his canonization. The preachers for the occasion were the Reverend Edward C. McDonnell, O.P., and the Reverend Joachim J. Walsh, O.P. On the final day, the Very Reverend W. Dooley, O.P., Prior of the House of Studies at Oakland, officiated at Benediction.

Reverend Edward C. McDonnell, O.P., conducted a Triduum in preparation for the feast of Christ the King.

The Very Reverend C. M. Theunte, O.P., spent the Christmas holidays at Mission San Jose. Besides acting as chaplain, he gave a Triduum in honor of the Holy Name.

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**Congregation of the Most Holy Name of Jesus, San Rafael, California**

The Right Reverend Monsignor Charles A. Ramm has been appointed Spiritual Director of the Congregation. He will give a conference each month at the Motherhouse in San Rafael.

The Marin Chapter of the American Association of University Women met at the Dominican College of San Rafael on Dec. 12. A program was given in which the Dominican students and the alumnae took part.

The second retreat of the year was conducted at San Rafael by the Reverend Hugh Pope, O.P.

On Jan. 15, Dominican College students met, at the University of San Francisco, representatives of the Student's Spiritual Councils from all the colleges in the Bay Counties. The Reverend Daniel Lord, S.J., presided at the meeting.

The Very Rev. Pius M. Driscoll, O.P., assisted by the Reverends L. A. Naselli, O.P., and H. Valine, O.P., celebrated at San Rafael a Solemn High Mass in honor of St. Raymond of Pennafort, patron saint of the Mother General. The college choral sang the chant Mass for the day. A program of music and recitation was given in the evening by the lower schools and the college. The Rev. F. D. Newman, O.P., was present as a guest of honor, and at the end of the program made a brief address to the performers and audience.

The feast of St. Thomas, Patron of Catholic Schools, and of St. Albertus Magnus were celebrated at the Dominican College by a Solemn High Mass and a sermon on St. Albert, preached by the Rev. Joachim Walsh, O.P. The college choral sang the chant Mass for the day.

On Feb. 7, the freshmen of the College gave a performance of "Cinderella," a humorous play arranged by the Wilfind Ward Family.



### **St. Mary's Dominican College, New Orleans, La.**

The Very Rev. N. Dominguez, O.P., Rector of the Theological Seminary, Rosaryville, La., is giving monthly lectures to the Novices on the Spirit of the Dominican Order.

Rev. R. Needham, S.J., spoke to the Children of Mary; his topic was "Temperance and Moderation." The Rev. W. Ruggeri, S. J., gave illustrated lectures on the Life of the Blessed Mother to the Student Assembly.

The I.F.C.A., Louisiana Chapter held its annual meeting on Feb. 5 in the College parlors. The State Governor, Mrs. E. Carrere, was a former Dominican Student.

Rev. F. McDonell, S.J., of St. Charles College, Grand Coteau, La., conducted the annual Students Retreat.

Five young ladies entered the Novitiate on the feast of the Immaculate Conception, and two entered on the feast of the Epiphany.

### **St. Cecilia Academy, Nashville, Tenn.**

Rev. H. P. Fisher, C.S.P., gave a series of lectures on the Mass to the student body during December. Rev. Harold DesChamps, Chaplain of St. Cecilia, gives instructions to the Novices each week. At present he is lecturing on the liturgy of the Mass.

Sister Felicitas, principal of the Academy, and Sister Joan of Arc, principal of Notre Dame School, Chattanooga, attended the Convention of the Southern Association of High Schools and Colleges held in New Orleans during the first week of December. Sister Scholastica and Sister Dorothea attended the meeting of the National Council of Teachers of English held in Memphis during the Thanksgiving holidays.

Rev. Wm. A. Lynahan, C.S.P., conducted the annual retreat for the students of the Academy during February.

On March 5, Miss Ellen Beatrice Lynch of Phoebus, Virginia, and Miss Mary Donnellon of Washington, D. C., received the Dominican habit. On March 7, Sister Mary Dominic Harrington, Sister Martha Ann Johnson, Sister Laurentia Beyke, Sister Joseph Marie Hessler, Sister Vincent Marie Moore, and Sister Mary Esther Dickinson pronounced temporary vows. The Most Rev. A. J. Smith, D.D., presided on both occasions.

### **Sacred Heart Academy, Springfield, Illinois**

The mid-year retreat for novices was conducted by Rev. Ambrose Smith, O.P. At the close of the retreat eighteen postulants received the habit, seven novices made first profession, and five Sisters pronounced final vows.

Sister M. Thecla McLaughlin, Sister M. Callista Smith, and Sister M. Reginald Condon were called to their eternal reward. Sister M. Reginald celebrated her golden jubilee in 1928.

### **Convent of St. Catherine, Racine, Wisconsin**

Rev. R. F. Larpenteur, O.P., conducted the annual retreat during the Christmas recess.

Rev. D. A. Wynn, O.P., addressed the students of St. Catherine's High School on January 7. His subject was "Vocation."

### **St. Catherine Hospital, Kenosha, Wisconsin**

Mother M. John Vidal, Superior General of the Congregation, who has been visiting the North American Vicariate has postponed her departure for Europe until May.



Mother M. Vincent Mullins succeeds Mother Catherine as Vicareess of the houses in California, Oregon and Wisconsin. This appointment necessitated her return from Carmel-by-the-Sea, California, one of the oldest missions in the state. Sister M. Agnes is now Superior at Carmel, and Sister M. Magdalen is Superior in Madera, Calif.

After a ten day retreat the following young ladies received the habit: Hannah Walsh (Sister Perpetua), Eileen McNamara (Sister Ignatius), Nellie Nagle (Sister Xavier), Bridget Neville (Sister Joseph). The following Sisters pronounced their first vows: Sister Francis Theresa, Sister M. Jerome, Sister M. Bernard, Sister M. Emilia, Sister M. James, and Sister M. Dominica.

#### **St. Joseph College and Academy, Adrian, Mich.**

Mother M. Augustine Walsh, Mother General of the Adrian community for nine years, passed to her eternal reward on January 8 after an illness of two weeks. Most Rev. M. J. Gallagher of Detroit pontificated at the Requiem Mass which was sung in Holy Rosary Chapel on Jan. 11. Rev. Maurice Walsh, brother of the deceased, was archpriest; Rev. J. Louis was deacon, and Rev. A. F. Philbin was subdeacon. Four other bishops were present in the sanctuary: the Most Rev. Joseph Plagens, Auxiliary Bishop of Detroit, the Most Rev. Karl J. Alter, Bishop of Toledo, the Most Rev. Joseph H. Albers, Auxiliary Bishop of Cincinnati, and the Most Rev. Edward Hoban, Bishop of Rockford. Four Monsignori and over 160 priests also attended the funeral rites and chanted the Office of the Dead. Most Rev. Bishop Gallagher in his eulogy paid a beautiful tribute to the character and leadership of Mother Augustine. Prior to her election as Mother General, Mother Augustine had held the office of Novice Mistress for many years. The Sisters suffered a severe loss in the death of this saintly and revered Superior.

Scarcely three weeks before the death of the Mother General, Sister M. Thomas Dupee, supervisor of the Adrian Dominican Schools in Illinois, passed away very suddenly while at her post of duty in Chicago. Before her remains were brought to the Motherhouse, a Requiem Mass was celebrated at St. Philip Neri Church by the Rev. Stanley Stoga, assistant superintendent of schools. At the funeral in the Academy Chapel, Rev. Vincent Donovan, O.P., preached the sermon.

On Dec. 27, following an eight day retreat conducted by Rev. V. Donovan, O.P., twenty-nine candidates were invested in the habit of the Order. Most Rev. Bishop Gallagher presided at the investiture ceremony. Rev. J. J. McIsaac of Utica delivered the sermon.

#### **Sacred Heart Convent, Houston, Texas**

On Dec. 8, the Most Rev. C. E. Byrne, D.D., presided at the ceremonies of vestition of six novices with the habit of the Order, and the profession of two Sisters.

Sister M. Elizabeth celebrated the twenty-fifth anniversary of her religious profession.

At the December meeting of the Blessed Virgin's Sodality at St. Agnes Academy, Houston, the Reverend Director, E. M. Heffernan, O.P., gave an interesting lecture on the many ways in which the sodalists could help in the great movement of Catholic Action. The usual committees were formed and plans were made for the Christmas baskets to be sent to the needy.

Rev. Martin McDermott, O.P., and Rev. E. M. Heffernan, O.P., conducted the Forty Hours at St. Agnes Academy in preparation for the patronal feast of the Academy.

Rev. J. B. Hughes, O.P., conducted a retreat at St. Agnes Academy. The life of the Blessed Virgin was beautifully illustrated by the Rev. W. Ruggeri, S.J., in the excellent pictures thrown on the screen, while he delivered a lecture on Mary's life and virtues.

The Christmas sale conducted by the graduates and the play "The Lily of the Mohawks" by the Rev. E. C. La More, O.P., repeated at the request of a number of patrons, added a very satisfactory amount to the fund devoted to the adornment of the altars.

The Dominican Sisters from the Motherhouse, St. Agnes Academy, and from the other houses of the city assembled in Holy Rosary School for the purpose of assisting at the laying of the corner stone of the new Dominican Church of the Holy Rosary. The Most Rev. C. E. Byrne, D.D., several of the Monsignori, and a number of the clergy were present. His Excellency paid a fitting tribute to the Fathers of St. Dominic who have been laboring these past years in Houston.

Newman School pupils at St. Austin Parish, Austin, Texas, under the charge of Dominican Sisters, presented an appropriate entertainment as a tribute to the Paulist Fathers in charge of the parish, on the occasion of their Diamond Jubilee.

Our Mother of Sorrows School at San Antonio gave entertainments on Christmas and Washington's Birthday. This school for the Mexican children shows remarkable progress, and this advancement reflects great credit on the zealous Sisters and the Fathers of the Spanish Province who have co-operated in every way.

#### **Dominican Sisters of the Sick Poor, New York City**

His Excellency Bishop Dunn honored the Community by visiting it on two occasions recently. He was accompanied by his secretary, Rev. Thomas F. McDonnell.

On Dec. 9, Miss Mildred Casazza (Sister M. Celine) and Miss Mary Linary (Sister M. Angela) received the habit, Sister Mary de Lourdes pronounced her first vows and four Sisters renewed their vows for one year. Rev. W. L. Whelan, O.P., ecclesiastical superior of the Community, presided and preached on the occasion.

The Midnight Mass on Christmas Eve was sung by the Rev. E. A. Wilson, O.P., chaplain of the community.

#### **Dominican Sisters of the Perpetual Rosary, Camden, N. J.**

On Dec. 8, Sister M. Henri and Sister M. Lucy celebrated the Silver Jubilee of their religious profession. Solemn High Mass was sung by Father Connelly, O.P. The sermon was preached by Rev. T. F. Conlon, O.P., National Director of the Holy Name Society. Present in the sanctuary were Father Moran, O.P., Father Downes, Father Damien Brady, O.P. The jubilarians were the happy recipients of the Holy Father's blessing.

On Jan. 6, Sister M. Antoninus pronounced her first vows at a ceremony presided over by Rev. R. A. Crean, Vice-Chancellor of the diocese. The sermon was preached by the Rev. Father Whelan, O.P., of St. Vincent Ferrer's, New York. Present in the sanctuary were Father Moran, O.P., Rev. Anselm Sell, and Father Downes.

#### **Dominican Sisters of the Perpetual Rosary, Rome, Italy (American Foundation)**

The community had the honor and happiness of a very pleasant visit from Very Rev. T. S. McDermott, O.P., Provincial of St. Joseph's Province, Very Rev. Raymond Meagher, O.P., and Very Rev. J. W. Owens, O.P.

On Dec. 4, the Rosary Pilgrimage devotions were held by Rev. Father McLoughlin, O.P.; on Dec. 8th, the feast of the Reverend Mother Priore, Very Reverend M. Browne, O.P., S.T.M., Rector of the Angelico, celebrated Mass in the Perpetual Rosary Chapel. In the afternoon of the same day Reverend Fathers William J. Sweeney, John Sheehan, Leo Anderton and Francis Greteman from the North American College, and newly ordained, gave Solemn Benediction in the Perpetual Rosary Chapel.

On Dec. 9, Father Wm. J. Sweeney of the Trenton Diocese celebrated his First Mass assisted by Right Reverend Monsignor Burke, Rector of the North American College, Mr. Gerald Celantane and Mr. John Griffey, students from the Trenton diocese.

The Midnight Masses on Christmas were celebrated by Rev. T. M. Sparks, O.P., and in the morning Rev. A. P. Regan, O.P., and Rev. T. R. Smith, O.P., offered Masses in the Perpetual Rosary Chapel.

On New Year's Day, Very Reverend Father Garde, O.P., celebrated Mass in the chapel and in the afternoon the Rosary Pilgrimage devotions were conducted by Rev. Arthur Arnoult, O.P.

#### **Sisters of St. Dominic, Caldwell, N. J.**

The Annual Retreat for the Community was conducted by Rev. J. R. Higgins, O.P.

Sister M. Luitgardis departed this life on Dec. 5, and Sister M. Basil on Dec. 28. May their souls rest in peace.

The State Council of New Jersey Chapter, International Federation of Catholic Alumnae, met at Lacordaire School, Montclair, N. J., on Feb. 3. Miss Marie Louise Gairoard of Orange is state governor of the Federation.

